

# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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For Mind and Matter.

## THE TWILIGHT HOUR.

BY ALMA HOPE WAYNE.

Spring-time hours with bud and bloom and cheery wild-wood song,  
And streamlets freed from icy hands rush joyously along,  
Where springing blades in green attire deck hill and shady vale,  
Are sweet and welcome as the time that brings the violet pale.  
Soft fleecy clouds and azure skies and golden dawns of June,  
That wake the ripples on the lake—the lofty pines attune;  
Fair Summer's lighsome feet treading the daisied plain,  
Are beauteous as the lilies white and the gay flowery train.  
The glad some time when ripened fruit and gold and crimson leaves,  
A bright-hued carpet for our feet—kind Autumn yearly weaves;  
Sweeter than these, or sunset hour, or purple of the west,  
Is the calm twilight time when Day leaves us sweet peace and rest!  
Then thoughts can soar on viewless wings; afar from earth can roam,  
Beyond the gathering host of stars that twinkle 'neath the dome.  
O, dearer far the silent hour when angels from above  
Come as in past time round the hearth with messages of love!  
November 7, 1880.

## SPIRITUALISTIC BARNACLES (No. 2.)

BY E. A. CHAPMAN.

In a recent issue of MIND AND MATTER I compared Spiritualism to a ship, all weighted down with barnacles, and I still think the simile a true one. While I do not wish to become notorious as a grumbler or fault-finder, I desire for the good of all concerned to point out some of the side issues, hobbies, idiosyncracies, and nonsense, which today are perverting the course and impeding the progress of Spiritualism. Spiritualism is the hope of the world, and the wise and good in spirit life are looking to it as the only means of redeeming the race from the ruling curse of ignorance, bigotry and superstition. To this end they are concentrating their energies, and expect of us corresponding efforts; and when we, as aids and instruments, leave the main issue for some pet idea or hobby, we make of ourselves stumbling blocks in the way of the grandest movement the world has ever known.

Unfortunately, there is a tendency in us who as yet look through the darkened glasses, to exalt ourselves and to magnify the little part we are called on to act. I think very many forget that Spiritualism was planned and projected by, and is to-day in the hands of the spirit world, and that we are simply helpers, wrought upon by older, wiser and more experienced men and women, who have passed on, many of them, centuries ago. One of the greatest evils they are compelled to meet and combat, is the arrogating to ourselves the control of this movement. Egotism and selfishness combined with ignorance are a troublesome quity as bigotry and superstition. While it is our duty to build up and maintain for ourselves a strong individuality, it is equally so that we should understand and harmonize with, as far as possible, the work and purposes of those in spirit life, who planned and directed this great movement.

We should ask ourselves the questions: Are we to-day in any sense stumbling blocks? Are we laboring in harmony with those who founded and who are to-day directing Spiritualism? Do we realize how little we know and how much we have yet to learn? Are we striving to build for ourselves more than for others? Are we not bigoted and hostile towards some phase of truth? Are we not proud that we have originated some idea or made some discovery? and are we not clamorously and enthusiastically demanding that this pet idea or discovery be made the mainspring and wheel of Spiritualism? Are we not envious, jealous, uncharitable, and perhaps quarrelsome towards those who do not see as we do or who are pushing other issues? Have we so lived that we are surrounded by guides who are the friends and not the enemies of Spiritualism? Are our guides progressive, or are they ignorant, bigoted and selfish? and do we insist most rigidly on not only being right, but doing right, and always demand the truth, the whole truth, and nothing but the truth, unmixed with error, and uncontaminated with selfishness, ignorance, bigotry or superstition? And when we once have found it, do we always and unflinchingly stand by it, or are we moral cowards, deserting her when she is most in need of our own assistance? and not only daily, but hourly, "without ceasing?" And most emphatically, too, should we ask: Are we a help or a hindrance to Spiritualism? This question is the climax, and if we are honest with ourselves, we can answer not only this, but all the others.

Our lives are a constant source of inspiration, either for good or bad, to the world about us, and we should know whether that inspiration is pure and progressive, or impure and debasing. As Spiritualists we are being weighed, and I regret that I am compelled to believe that thousands are found wanting. I have known those calling themselves Spiritualists, whose very atmospheres are a blighting curse to all progression and good. One of my pet ideas is, that we can choose our company; and it is more true in regard to our spirit, than our earthly friends. If our thoughts, actions and purposes are pure, only pure spirits will seek our company. If we are brave and enthusiastic in seeking and promulgating truth, such spirits will aid and inspire us. No matter what we do, whether reveling amid the vilest haunts of depravity, or engaged in the more

exalted work of charity, in alleviating the distress of the suffering, raising up the fallen, dispersing the fogs and mists of ignorance and superstition, or living and laboring in the still more exalted realms of poetry, art and philosophy; congenial friends, not only of this world, but from the realms of spirit life, will respond with their inspiring efforts and presence. If, for instance, we are licentious, and devote our energies to the gratification of this baser element of our nature, licentious spirits will seek to gratify their selfish lust through us, and will aid us in every possible way.

I have heard more than one so-called Spiritualist say they were aided in selecting and psychologizing their victims. Every man or woman who thus prostitutes his or her life and power to such a level is a blighting, paralyzing curse to purity and the progressive work of Spiritualism. Such are stumbling blocks or barnacles. They are in the way, and let us rid the good ship Spiritualism of these horrid barnacles of licentiousness by teaching them the better way. It is unfortunate for Spiritualism that every phase of humanity, from the highest to the lowest, finds its counterpart in spirit life. The most depraved murderer may have his spirit friends who will aid him in his bloody work. Every phase of depraved humanity or criminal life, as well as the purer and more exalted phases, will meet with a ready response from spirit life; and all, whether good or bad, who understand and believe in Spiritualism, may call themselves Spiritualists. Spiritualism is but another name for philosophy; and like any other science it is the common property of all alike. As all are immortal, so may all believe in immortality.

No limits can be fixed, no bars put up, nor modifications made; therefore, until the world understands the true and full significance of the term Spiritualism, the more respectable will be compelled to find laid at their doors the vile doings of frauds, incompetents, fools and villains. So long as editors, writers, speakers, and mediums, who are known as teachers of the spiritual philosophy, treat with contempt the more important primary and practical work of Spiritualism; so long as they are trying to lift themselves up, instead of humanity; so long as they continue to be puffed up, peacock like, with their own work and worth, and confine themselves to such high sounding and high toned phrases and works as Ethics, Psychometry, Primitive Christianity, Christian Spiritualism, etc., just so long will the general tendency be nowhere, or in the wrong direction. Spiritualism may be a blessing or a curse, and it is for us to choose, add it is to be regretted, that many ignorantly, others deliberately and wilfully, choose the curse, and very much of wasted effort and ability is expended, on the part of so-called leaders and exponents, that should be devoted to these primary and all important facts.

Instead of so much high-toned rhetoric and bombast, speakers should carefully, fully and continually dwell on this practical application of Spiritualism to every-day life; so that all may, through knowledge, avoid the dangers and evils that may result, and live progressive and useful lives. I believe, at least half of those who are known as Spiritualists to-day, are in some degree obsessed. Their guides are non-progressive and indolent, or not at all in sympathy with the real work of healing and purifying the race. The great complaint is heard from all quarters, that there is so much apathy and cowardice, so little enthusiasm and interest, and so much penuriousness, that the outlook is anything but encouraging, and were it not for the fact that the spirit world continues the work with unabated vigor, the wonderful power manifested recently in some of the new phases, and the recent accessions to Spiritualism of many of the profoundest scholars of the age, we should indeed be discouraged.

When I became a Spiritualist, my impatience and enthusiasm knew no bounds; but I have cooled off, now, after five years rapid firing, at close quarters. I now see that leopards do not, because they cannot, change their spots, and I am content to wait. What is not accomplished in my short life-time may be some time further on. The future reaches out a long way ahead. This job of healing all the diseases that humanity is heir to, and substituting light and knowledge for all the ignorance, bigotry and superstition that now darkens the world, is a vast undertaking; and it will require, on the part of all good and earnest Spiritualists in both worlds, "a steady pull, a long pull, and a pull altogether." Spiritualists forget that like attracts like; that charity, activity, liberality, and enthusiasm, attract those spirits who are thus inspired and endowed; and who hate the reverse. Let us seek to be good; as well as to do good, with all the energies of our being; and then we shall quickly find ourselves backed by a power that is irresistible. Not one Spiritualist in a thousand has begun to realize the power there is in Spiritualism, or that there is in a pure life, devoted to its practical work.

Again I say, let us, on this earthly plane, stop trying to pervert and guide this movement. I believe, as a whole, and in all its details; it should be treated exactly as we should treat mediumship. It is a partnership in which we are the "Co.," and the part assigned us is, always has been, and always will be, secondary. We should let Spiritualism and mediumship drift whither they will, never forgetting that they are in the hands of those who are wiser and abler than we. If we act well our part, the spirit world will theirs. They will run it upon the broad gauge of univer-

sal progression, and all stumbling blocks, whether spiritual or mundane, must get out of the way. Let Spiritualism be left to those who should decide, and there would be no danger of so perverting it as to make it mean Christianity, Free Lust, or Psychometry.

Many, I fear, of the prominent representatives of Spiritualism forget that the only way to elevate themselves is to do good to others. They are so ambitious to acquire a reputation for being "scientific," or spiritually wise—some even ignoring or denying the fact of spirit control—that they actually belittle themselves by their constant efforts to this end. Fame is, many times, incompatible with true greatness, and I would assure many of our gorgeous writers and speakers, that if they would step down from their lofty pedestals of high-toned science, bombast and rhetoric, and labor more at the foot of the ladder; if they would devote more of their energies to common sense work and usefulness, they would build upon a safer and surer foundation. I believe the present rage over Psychometry and Christian Spiritualism is a perversion, and that we must complete the foundation walls, at least, before we can labor on or in the upper story. I believe, and I have many facts and experiences to prove it, that Psychometry is neither more nor less than mediumship.

Every Psychometrist in the land has a band of spirit guides who take charge of all psychometrizations, and the results or delineations are exactly what are dictated by them. I regard the attempt to prove, from the psychometrization of photographs, the existence, identity and presence of Jesus Christ, Peter and Mary as the most ridiculous nonsense that was ever palmed off for sense or science upon a thinking, reasoning people. Those who know anything of the process by which photographs are made, must see that not the magnetism of the spirit but the artist would be found with the pictures. Photographs, after printing, are toned, soaked, washed, and handled over, again and again, by the artist, and must be charged with his magnetism and no other, except the person's perhaps who subsequently owns and carries them. After passing through the hands, and under the supervision of the artist, through all the processes of making, there is not the slightest possibility of the remotest trace of any of the magnetism of Christ, Peter, Mary, or any other Spirit, being found in any photograph that was ever made.

The truth is, a band of spirits follow up certain enthusiasms, from medium to medium, and will until those persons discover the folly and emptiness of these pretensions. Perhaps those spirits are perpetrating a huge joke, or are giving the world of Spiritualists, and especially those enthusiasts, a lesson. Perhaps they are conducting these peculiar psychometrizations, actuated by malice or enmity to the cause, for the purpose of injuring or destroying Spiritualism. I believe the examinations of the meteoric stones, upon which is based the existence and career of "Sideros," is of the same class. It is all mediumship, and whatever sensations, impressions, experiences, or knowledge, the Psychometrist receives, are imparted by a band of spirits, who have this matter in charge. It is possible and quite probable a delegation of spirits who once lived on that planet have come to earth to impart this knowledge. If so, then Prof. Denton's account, which is exceedingly interesting and ingenious, and harmonizes with many scientific facts already known, must be true. But I do not accept his version or explanation of the reading of the magnetism of those stones. Since the "Hollow Globe" theory was promulgated, my credulity has never been so severely taxed as by this psychometric revelation of "Sideros." Prof. Denton certainly has us at a disadvantage. We cannot prove that he is in error; besides, his great scientific attainments and ability, with other reasons, compel us to hold the matter in abeyance.

One thing is certain; if true, these grave and wise spirits have the matter in charge, and the motive is a good one; but if false, then the reverse must be true. In regard to the photographs, with Jesus, Mary and Peter, the fraud is apparent. Undoubtedly, a band of spirits follow certain investigators about, from one medium to another, and in this manner give the wonderful (?) corroborative evidence that so pleases and tickles the peculiar vanity with which this whole business has been run. It certainly is the most cunning scheme that has yet been concocted by the enemies of Spiritualism, and is one of the strongest arguments that I have yet found to prove the existence of such a class of spiritual rascals. Christianity with its black and bloody record shall never, if I can prevent it, be permitted to soil the bright and shining garments of this most beautiful and promising child of the nineteenth century—Modern Spiritualism. In future ages people will shudder at this diabolical and bold attempt to inoculate and besmear Spiritualism with this most loathsome of all superstitions.

Psychometry undoubtedly is a reality; but it cannot be separated from mediumship, except perhaps in a very small degree; and in using it to find, Christ, Peter and Mary, it has received a blow it will be slow to recover from. Much of the work that is being done belongs in the upper story of the mighty structure that is being reared and called Spiritualism; and those who leave the work on the foundation walls (which are not yet finished), and go to work in the upper story, are barnacles and stumbling blocks, and should be quietly but firmly scraped off and cast aside.  
LOWELL, Mich., Jan. 1, 1880.

## Miss Baug's Mediumship.

To the Editor of Mind and Matter:

I am fearful that the readers of your paper will presume, if I allow myself to indulge too much and too often in scribbling for it, I am somewhat of a bore and afflicted with *cacethes scribendi*, but as you have requested short accounts of spiritual phenomena, I feel justified in sending you a brief description of a seance lately had with one of the Baug sisters, so long and so favorably known (not by means of the pseudo-Spiritualistic effusion of this city, however,) by many Spiritualists and investigators in the West. These girls—now young and interesting ladies—reside at No. 223 Walnut street, Chicago, and give seances for a very pleasant phase of physical phenomena. They have been developing as mediums for years under the kind auspices of their worthy parents and relatives, and no candid Spiritualist or investigator will regret the time spent at one of their seances.

On the 21 of January I was present at the residence above mentioned, and witnessed the following, as near as my memory serves me now, not having made notes at the time with a view of "writing up" the same: Only one of the girls sat, the elder, Mrs. Paul being indisposed at the time. This young lady requested me to firmly tie her hands together behind her, which I did, with a stout suitable rope, after which she was tied with a frail twine in all conceivable places, so that if she twisted around to get her hands loose she would break the thread. After this was done she stepped into the cabinet, and in a moment hands and arms came out of it; bells were rung and other instruments played upon in time with the music-box, which had been set in motion. Suddenly Mr. Baug threw the door open, when the young lady came out and exhibited her hands tied as before, and then returned into the cabinet. Music was again heard from the different instruments inside, and at the request of one of the sitters, the control untied the rope carefully without breaking the fine thread, and sent the medium out. Then afterwards re-tied the medium in the cabinet. By the way, why don't these expositors tie themselves up alone? That is a simple trick, and would completely expose the subject!

After the light seance a dark one was held, and "Lillie" did a great many funny things, such as taking a watch from the pocket and mysteriously stopping it, without opening it; passing candy around the circle; writing communications, etc. "Red Jacket" finally assumed control and gave the sitters positive and powerful evidence of his presence, and closed the seance.

If this merits an insertion in your paper please give it a corner, as I am sure these quiet and devoted young mediums deserve even a better notice than this hastily written one.

By the way, I almost forgot to mention my wise and conceited friend, Col. Bundy's treatment of those girls and will only say that the colonel has attended seances with these girls, and violently "grabbed" in the dark after the spirit hands, and probably getting somewhat "scared" because a requisite and forcible manifestation took place that he has thought best to "pursue a dignified and even tenor," as to these mediums, and fight "mosquitoes" in the "arcana of nature."

If the colonel is a "dirty fellow" spiritually, that dirtiness will be reflected at unpropitious times and places. Better get a little "brain-adiled" help; and see how that will work, colonel, next time.

Truly,  
Z. T. GUNTER,  
114 S. Lincoln St., Chicago.

## Obituary Notice.

Passed to the higher life from Barton Landing, Vt., Dec. 28th, 1880, Goodwin F. Ordway, aged 32 years, and 3 months.

Another fellow-traveller on this earthly tenting ground has dropped his earthly covering and passed on to the realities of the spiritual immortal habitations. Another fellow-worker in the earthly temple has glided beyond our mortal vision to thread the pathway of life on the spiritual side of existence and become a worker in the great spiritual temple, "not made with hands, eternal in the heavens." A worthy young man, faithful in the various relations of life, upright, generous and true to his honest convictions of right and duty, he was highly respected in all circles where he moved and labored, and will be greatly missed throughout the community in which he lived. He was an ardent friend of Temperance, and a zealous worker for that holy cause. In his religious belief he was an avowed Spiritualist—working for its advance whenever opportunity offered, yet caring more for truth than for any sect or name. In the family circle from which he has just gone out, is an aged mother of whom he was the special dependence; brothers and sisters who sorrow, not for him, but for the lonely hours which this change has brought to their home and hearts. May the All-Father comfort them in these hours of loneliness, and may the faith which has been their consolation in the past still be the eternal anchor of their souls!

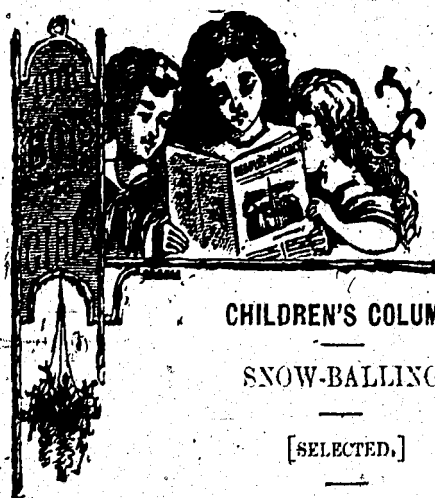
REV. ANNETTE J. SHAW.

## Passed Over.

From Rest, Vernon County, Wis., S. C. Stetson, aged 63 years.

Mr. Stetson was the postmaster of Rest, an ardent admirer of MIND AND MATTER, and a believer in spirit return.





CHILDREN'S COLUMN.

SNOW-BALLING.

[SELECTED.]

Little one, on winter day,  
Out upon the snow at play,  
With thy soft hair floating free,  
Greeting do I send to thee!  
Escape the white fleeces from the ground,  
Make the snow ball large and round,  
Hurl it swiftly thro' the air,  
See it break and scatter there!  
Keen and sharp the north winds blow,  
Till cold the mounds of snow,  
Yet though little fingers ache,  
Still another must she make,  
Now, if papa were but here,  
Papa ever kind and dear,  
She would hit him with this one,  
He would take it all for fun,  
With the snowy balls should fly,  
Till the merry shouts reply,  
Till with fingers red and numb,  
They should chase each other home.

The Moral of the Snow-Man.

BY ANNIE F. BRADLEY.

"Will it never, never snow, mamma?" It was a tired little voice that spoke, and a sad disconsolate little face that was pressed against the pane, looking out upon the gloomy December heavens. "Why, dear, it is hardly time for snow, only the 16th of December. I hadn't thought of even expecting the white-guest yet, least of all desiring it. What is the snow to bring to Bessie?" "O," cried the child, brightening up at the thought, "we have it all planned, Josey and Mabel Lawrence, Hal and I. We are going to build a snow image, I don't know exactly what. Hal says it is to be a big man, but I would rather have it a little girl. We talked about it at Cape May this summer when cousin Lucy was reading us that pretty piece about the snow image. You know how it turned out, and we want to see whether our image will skip about like that one did for Violet and Peony. I don't believe it, though. Do you, mamma?" It had been several years since Bessie's mother had opened Hawthorne, and her ideas were quite vague in regard to the story to which her little girl alluded, so she had Bessie tell her about it, which she did quite accurately, at least as regards what happened in the garden, ending with, "Now, mamma! What do you think? Could such a thing be really so?" "I should think not," answered the mother. "Hawthorne certainly expected no one to believe that a pile of snow, fashioned ever so nicely, could skip about like a living child, but he doubtless thought there were children in the world who would like to think about it and fancy such a thing possible, and then, if I remember rightly, the story has a moral for grown folks." "What is a moral, mamma?" "Something to teach us how to do right. A practical lesson derived from any event or history." "O," said Bessie, in that absent, abstracted way a child answers when the idea is quite too large for its little brain. "Maybe our snow-image will have moral, too. Anyway we are going to build one and see. Only see, mamma," said Bessie, as she turned back to the window, "it is snowing now, really snowing," and the little hands were clapping with delight. Sure enough it was snowing. The gloomy heavens had not brooded all day in vain, and as if Bessie's wish had been an invoking angel, thick and fast the white flakes kept chasing each other downward from the cold gray sky, till the ground began to get quite white. Bessie stood at the window watching it with intense satisfaction until the evening shadows gathered about her, and she could no longer distinguish even a passing form. "I really believe we are going to have a snow storm, whether we want it or not," said her mother, as she drew the shutters and stirred the fire. There was plenty of the "white wonder" everywhere the next morning, and as soon as breakfast was over a party of four little folks might have been seen working in the snow in front of Mr. Linton's house. "It must be a man," said Hal, "a girl's dress will be too hard to make." "Oh, of course," assented Josey Lawrence. "I wouldn't think of bothering over a girl. Here's the place for him, right under this tree, where the wind can't have such a sweep." So they gathered snow and heaped it and patted, packing and smoothing, and shaping until the man was about half made. Then Bessie's mother came to the window and called them in to warm themselves and have lunch. It seemed only a few minutes, but when they returned to their work behold how their snow man had grown! There he was, head, hat and all, a complete man, towering far above the boys themselves, and see, in his mouth was a pipe filled with tobacco leaves. "Strange, strange," cried the children, "who could have done it?" "I tell you who I think it was," said Mabel. "Brother Fred told me this morning he would run home at recess and see how we were getting along. He makes snow men at school and knows just how to do it." "But could he do it so soon?" "Maybe some of the boys came with him and helped him. Anyway, I am pretty sure it was Fred," said Mabel, moving off to get a better view of the strange creature that had sprung up so suddenly. As for Bessie she was busy with her own thoughts wondering if it did not grow of itself just as the little girl that Violet and Peony made, went skipping around the garden, but she only said: "See that ugly pipe in his mouth. Do take it out, Hal, he is too white and pretty to be spoiled with a pipe." "No, let it alone," cried Josey Lawrence. "It makes him look more like a man." "Not true," said Hal. "A pipe is hateful anywhere."

At this juncture in the dispute, two gentlemen walking leisurely along the pavement stopped to inquire what the discussion was about. When the boys explained they praised the snow image and one of them said, taking a tinder box from his pocket: "Of course, if this gentleman has a pipe in his mouth he wants a smoke, so we will help him to it," and he set fire to the tobacco. The children looked on amused, scarcely thinking what the result would be. The solid white lines about the mouth of the snow image suddenly relaxed and the pipe fell to the ground. It was a funny sight and the children shouted in their glee. "It has dropped, you see," said the gentleman, "but, like all tobacco smoking, leaves its traces behind. See how his white garments are smirched and spoiled. And only look at his mouth. What a terrible gash there is there." "Well, indeed, would it be," remarked the other gentleman, as the two sauntered away, "if all pipes dropped as this one, in the using." So the children's snow-man had its moral too, a moral they were none of them too young to understand.—*Children's Friend.*

EDITORIAL BRIEFS.

WHAT has become of the *Texas Spiritualist*? One of our subscribers asks the question. Who can answer it?

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss, 1620 South Thirteenth Street.

Mrs. JAMES A. BLISS holds public materializing seances at her residence No. 1620 South Thirteenth street, every Sunday, Tuesday and Friday evenings. Admission 50 cents. Private seances will be held by special arrangement.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

We would invite the attention of our readers of Philadelphia and vicinity to the stock of gentlemen's furnishing goods, kept by Messrs. Gordon & Kerr at 691 North Thirteenth street. These gentlemen are both staunch Spiritualists and every way worthy the patronage of all Spiritualists desiring anything in their line of trade.

Mrs. JAMES A. BLISS, the well known materializing medium, of this city, requests us to say that she would like to open a correspondence with parties on the railroad line between Philadelphia and Kansas City, Mo., with a view of holding seances in large cities along the route, some time during the coming spring. Address her as follows: Mrs. James A. Bliss, 1620 South Thirteenth street, Philadelphia, Pa.

Mrs. JAMES A. BLISS requests us to inform our readers that she will be able to definitely decide the route she will take to Kansas City, Mo., on the 1st of February. She will not leave Philadelphia until the 1st day of March, which will give parties ample time to make arrangements for seances. She has received letters from all directions, and all of these letters will be duly answered after the 1st day of February.

THE Spiritualists and Liberalists of Van Buren and adjoining counties will hold their next convention at Breedsville, Mich., in Gray's Hall, commencing Friday evening, Feb. 4, 1881, and continuing over Sunday, the 6th. Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers, and a good time is anticipated. L. S. Burdick, president; box B, Kalamazoo, Mich. E. L. Warner, secretary, Paw Paw, Mich.

TRANSITION OF Mrs. JENNIE S. RUDD.—This widely known medium passed to her spirit home on the 6th instant, from her residence, in South Scituate, Mass., after a distressing illness of more than two years. Funeral services were held at the house on the 9th inst., conducted by her much valued friend, Dr. Isaac P. Greenleaf, whose discourse was beautifully eloquent and appropriate. The remains were subsequently taken to Bristol, Conn., accompanied by her family, where Dr. Greenleaf delivered another address at the hall on the 11th inst., after which they were placed in the little cemetery near Lake Compounce, a spot selected by, and given to her some years ago while laboring in that vicinity. For about eight weeks previous to the final change she was confined to her bed, and for most of that time was a great sufferer. The final departure of the spirit, however, was peaceful in the extreme. Her husband, who was her constant attendant day and night, noticed the approaching change and instantly called her two sons. She signified her consciousness almost to the last moment, breathed shorter and shorter for ten minutes, and passed away as an infant falls asleep. She was a lady of singular purity of life, a devoted and affectionate wife and mother, a faithful friend, and indefatigable worker in the glorious cause so dear to us all.

Mrs. ELBIE CRINDLE, of San Francisco, Cal., has returned to Philadelphia, and has been giving

seances nightly, at all of which the most convincing manifestations of spirit presence and power have been witnessed. The most skeptical persons are forced to admit that the manifestation occurring in the presence of this remarkable lady are entirely beyond the power of mortals to simulate or produce. We have, at her circles, had the most absolute evidence of the spirit presence of our parents and daughter, all of whom have conversed with us so as to make their identity certain. Hardly a seance has occurred where some of those present have not been equally fortunate. Mrs. Crindle's stay in Philadelphia will be necessarily short, as she expects to visit New York and Boston before returning to the Pacific coast, and all who desire to receive positive proof of the truth of Spiritualism should avail themselves of this splendid opportunity to witness that proof. Mrs. Crindle will give select circles at the following places: On Thursday evening, Jan. 20, at 1601 North Fifteenth st.; Friday evening, Jan. 21, at 414 S. Eleventh street; Saturday evening, Jan. 22, at 1620 S. Thirteenth street, and Sunday evening, Jan. 23, at 1601 North Fifteenth street. The seances commence at 8 o'clock. Prompt attendance desired. Any other information desired will be cheerfully given at this office. We sincerely hope Mrs. Crindle's stay in this city will be prolonged after the above date, as she certainly has made a deep impression in favor of the cause she so grandly and faithfully represents. Go and see Mrs. Crindle when you can.

CRUELTY TO PRISONERS.—Burnham Wardwell in a recent letter says: "I was more than pleased to see my name in your paper a few days since. We have got no furious dogs in our State prison such as I was sorry to find in yours. Massachusetts has the best hangmen of any State in the Union since the removal of John C. Pillsbury of New Hampshire. It has the most fatal baby slaughter-pen located at Tewksbury, under the supervision of the Messrs. Marshes, that we have any record of. It has a Westboro Reform school, so-called, whose record of whipping puts to shame the old brutal slave drivers, and makes them cry aloud, Shame! The warden of Tewksbury State slaughter-pen is an active member of the Baptist Church. His son is his deputy and another son his clerk. John C. Pillsbury would chain a convict down in a stone and iron cell on Saturday, where it was so cold that onions would freeze, and keep him over Sunday; and he go to communion on Sunday and contribute for foreign missions. At Westboro Reform School none but Christian men are employed as officers. At Massachusetts State Prison they are as pious as the newly converted Indian said he was, viz: 'as pious as hell.' Any remarks you may make religiously will come in well. Massachusetts hangmen are so skilled that they can jerk a man's head clear off and not crack the skin of his neck; at any rate they have done it. Fifteen dollars is the average price of a prayer at a hanging. A Christian Rescuer of a New England hanging for Christ's sake would be read with interest at this time. I am crying aloud to God and the people as loud as I can against such damnable wickedness. Knowing you as I do, I assure you I was more than glad to receive a word of encouragement from one so bold, brave and strong in the cause of humanity as I know you to be. Please accept my sincere thanks." We know Mr. Wardwell to be an honest, sincere man, and the charges he brings against the Massachusetts State Prison officials are of a very serious nature and should be investigated at once. Cruelty to a man who is not able to speak for himself is an outrage, and especially when it is perpetrated by an officer of the law under the pretence of reforming the condemned.

A Tribute to Dr. A. B. Dobson.

The following message was written on a slate, myself holding it under a table, Dr. A. B. Dobson, of Maquoketa, Iowa, being the medium, he taking me by the hand that lay on the top of the table. Dr. Dobson did not come in contact with the slate in any particular. The communication is from my father who has been in the spirit world for 75 years, and I am sure that Dr. Dobson did not know his name. I am confident it is just what it purports to be. JACOB MILLISACK.

DEAR AND RESPECTED SON:—I am glad that I can have this opportunity of communicating to you, and only through this man could I have done so. Although it has been many years since I have been in our summer land, I have visited you many a time; this should be to you worth more than many mines of gold, to know in your old age, that we are preparing a place for you; this medium is a true and faithful instrument in our hands. Your father, PHILIP MILLISACK.

Brother Roberts, this was sent to me to-day. If it meets with your approval I wish you would publish it. Yours truly,

Dr. A. B. Dobson. Cambridge, Ill., Jan. 14, 1881.

Confirmation of a Spirit Communication—Merited Testimony.

MEDINA, N. Y., Jan. 18, 1881.

Editor Mind and Matter:

I take pleasure in announcing through the columns of MIND AND MATTER, that the communication received through the mediumship of Dr. J. Wm. Van Namee, purporting to come from Robt. Elson, was fully recognized by all members of his family. Although this is the first public communication we have received, we have had many private ones, and at all times are thankful for any word from our friends on the other side. We consider Dr. J. Wm. Van Namee the best test medium we have ever met.

Yours respectfully, OSCAR C. ELSON.

BLACKFOOT'S WORK.

GREAT SATISFACTION.

Stewart, Ill., Jan. 6, 1881.

James A. Bliss:—Your paper gave great satisfaction. I want more of it for my husband, who has kidney trouble.

Mrs. A. E. SWOWER.

DONE WONDERS.

Buffalo, N. Y., Jan. 3, M. S. 33.

Brother Bliss:—Enclosed find money for more magnetized paper; the other sheet has done wonders for me. I am glad you have such powerful friends on the other side.

Mrs. NELLIE E. KENDALL.

MANIFESTATIONS.

Norwich, N. Y., Jan. 8, 1881.

Bro. Bliss:—Papers came to hand all right. Blackfoot also, for about five minutes after each application it drew Mrs. Smith's face in all manner of shapes. One time said a few words, through Mrs. T., who was one of the first writing mediums I ever heard of. Inclosed find some stamps for more papers. Yours, ASA SMITH.

GIVES NEW ACTION TO DORMANT CIRCULATION.

Rahway, N. J., Jan. 2, 1881.

James A. Bliss:—Inclosed you will find \$1 for magnetized paper. Please send them every week until time expires. Your papers have given me much relief from time to time, as I have worn them they seemingly make the trouble worse for a short time, then I always feel better. They are very powerful to cause new action to dormant circulation. Yours respectfully,

MARY E. RATHBUN.

INSTANT RELIEF.

Scottsville, Mo., Dec. 28, 1880.

Dear Sir:—I received one sheet of Blackfoot's magnetized paper which I applied to my side. I had been suffering very much with shooting pains, which instantly disappeared after applying the paper, and have not returned since. I heartily recommend it to all who are similarly affected. May God bless and prosper your work, and may the magnetized paper prove as good to all as it has done in my case. Yours truly,

JAMES CARLSTEAD.

BLACKFOOT WINS THE FIGHT.

Nederland, Colo., Dec. 30, 1880.

Dear Sir:—Enclosed find stamps for more magnetized paper. \* \* \* Dr. C. P. Sanford has been here visiting us, and we had a war on both sides of life; his controls did not like Blackfoot, so it caused trouble. He is gone now and we must go to work again, and cannot get along without Blackfoot or his magnetized paper. Please have him and his band come to us again, for he has done us great good.

Yours for the truth,

Mrs. N. W. BROWN.

CONVERTING A METHODIST.

Middleport, Ohio, Dec. 28, 1880.

Mr. Bliss:—Please send me more magnetized paper. I am not quite out, nor do I wish to get out, for I have such good faith in its virtues that I cannot think of doing without it. I gave my next door neighbor one sheet of it for a lameness in her back. Haven't heard her express herself as to its influences yet (she is a member of the Methodist Church); but she remarked to me the day I gave it to her that she was afraid I was going to convert her to my spiritual faith.

Mrs. AMBROSE DENNIS.

BLACKFOOT'S PAPER REMOVES A TUMOR THAT TWO M. D.'S WANTED TO CUT OUT.

Mill Village, Pa., Jan. 4, 1881.

Dear Friend:—I had a tumor come on my back which I showed to two doctors, and was informed by them that it must be cut out. I thought I would try Blackfoot's magnetized paper first before I would submit to the painful operation. I obtained from you the paper and applied it to the tumor and it has entirely disappeared. My wife has used the paper for rheumatism, and has unbounded confidence in its curative properties. Thanks to Blackfoot, the great Indian chief, and to you, dear brother, for placing the paper at so low a price that all may be cured by it.

Your brother, Wm. FLEMING.

OBSESSION RELIEVED.

San Francisco, Cal., Jan. 6, 1881.

Mr. Bliss:—I have tried Blackfoot's magnetized paper, and have found it to be most efficacious and powerful. I enclose stamps for another month's supply. My difficulty is that of obsession. I am just developing into a writing medium; you may imagine my great desire to have everything as harmonious as possible. Please give the paper such magnetic properties as is most adapted to my case. The bad influences have caused me no little anxiety, for they almost daily fill my head with the vilest magnetism you could conceive of, causing me much trouble and pain. I have determined to try Blackfoot's aid and see what can be done. I keep aloof from all places which would be apt to surround me with such evil and undeveloped influence, but it doesn't seem to do much good. My own magnetism is very fine and sensitive, and hence my sensibilities are keener than most peoples. I trust you may be able to accomplish some good results, for I certainly need the help I appeal for. Respectfully yours,

D. WALTON BIRMINGHAM.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged,	\$ 7 24
Joseph Kinsey, Cincinnati, Ohio,	50 00
A Friend	1 00
Mrs. E. A. Burrell, Port Jervis, N. Y.	50
Mrs. E. S. Sleeper,	\$3.00
R. Butterfield, Sacramento, Cal.	2 00
Thomas Atkinson, Oxford, Ind.	1 00
C. B. Peckham, Newport, R. I.	1 00
Mrs. E. S. Sleeper, San Francisco,	1 00
E. C. Hart, Oberlin, Ohio,	3 00
Mary S. Lloyd, Waterford, N. Y.,	1 00
Orson Brooks, Denver, Col.	50



## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

GEORGE W. KITTRIDGE, M. D. (Newmarket, N. H.)

GOOD AFTERNOON, SIR:—In this mortal life I was a politician and a doctor by profession, but I must say I inclined more to politics than to medicine. There was an excitement about politics that suited my disposition. But I was no friend to that kind of politics which sacrificed the interests of the poor man in favor of the rich one. I was by no means an enemy to the rich, but I believe in justice, an article that is hard to obtain this side of the grave. But, nevertheless, it must be fought for, and in the triumph of justice all difficulties will be adjusted. But how are we to have justice without sacrificing individuality? Is a question that puzzled me as a mortal and has puzzled me as a spirit also. I think this can be gained only by the destruction of the present religious systems and the substitution of a philosophy and of phenomena, which will enable all persons to say, "I know," not "I have belief and faith in relation to the subject of the immortality of the soul." Until this basic principle is acknowledged there can be no such thing as justice; and until we have this principle acknowledged to its fullest extent we can neither become progressive mortals nor spirits, for the impress of the mortal existence, will keep the spirit back from progressing. So it is not in the social or political, but in the religious affairs of life that the first blow must be struck that will bring on the day of triumph for humanity. This is from one who, even if I say it myself, was alive to all the issues of his day. I departed this mortal life in last May at a place called Newmarket, New Hampshire, and my name was Dr. George W. Kittridge.

[Does any one know of such a person?—Ed.]

MRS. MARY ARMSTRONG (Plymouth, Ohio.)

GOOD AFTERNOON, SIR:—I passed to the spirit after much suffering. Whether I will be able or not to communicate, I do not know. I will at least try to do the best I can. I believed in the Christian religion and when I became a spirit I thought I was to be one of the redeemed. But after three years of spirit I have found out this: "Spirit thou must redeem thyself." And the only things that are of real practical value to a spirit are good and virtuous actions. I return here to-day to warn others from falling into the error that they will be redeemed through the intercession of Jesus. You could not, even if that was the case, have any happiness by imposing your sins upon an innocent person. The reason that is given to you in this life acquires a three-fold intensity in the spirit life. I cannot say much more. This is to my relatives and friends in Plymouth, Ohio. I suffered so much with lungs and paralysis that it is very difficult for me to communicate at all. I passed away at the age of fifty-three, in 1876, and my name Mrs. Mary Armstrong.

REV. THOMAS SUPTON, (Halifax, Pa.)

GOOD AFTERNOON, SIR:—After a long and eventful mortal life, engaged in what I considered, the greatest cause on earth, namely, the propagation of the religion of Jesus, I find that three score years and ten did not learn me wisdom. I started out incorrectly, and ended, so far as the mortal life is concerned, with the idea that I had done right. But, sir, I was psychologized. Preaching error for a long while gradually makes a man think it is the truth, and the longer he adheres to error the more he will risk to establish it. But, in religion, you are always surrounded, especially if you are a preacher of the world, by the kind of people who believe as you do, and their influence acting upon you makes you become more and more the servant of error. Mortal man always thinks he is right if the multitude only approve of what he utters. I preached the doctrines of Methodism in all of the Middle States and in part of the Southern States; and at the time of my death was located at Halifax, Dauphin County, Pennsylvania. And I want to say this to all who knew me in the mortal life, not to repent, not to believe, but to act, examine and test your doctrines by the God-given light of reason. If they will do this, they will have no cause to complain when they reach the spirit life. If they act otherwise, they will be dragged down by the delusive hope that they are going to be saved by some one other than themselves. And yet, they will find out, and I say this, after six years in spirit life, that they must reason if they want to be saved. They can keep that reason in abeyance in this mortal life, but the time will come when they must think for themselves if they want happiness. I was known when here as Rev. Thomas Supton.

THEOPHILUS, (Bishop of Antioch.)

I GREET YOU, SIR:—I am claimed in ancient history as the originator or first propagator of the doctrine of the Trinity. There is a mistake in this assertion, for that doctrine was old, very old, when I first took it up. It is a ridiculous doctrine when viewed by the light of reason. It contains nothing but the ancient mystical ideas upon religious subjects. It is my opinion that it is the duty of every spirit to acknowledge error and make what atonement they can for those errors. At the time that I lived, about A. D. 150, at a place called Antioch there were schools for the propagation of all kinds of ideas, and the more they were tinged with folly, the more they seemed to take. Now I, in one of those schools, at times, broached this idea of the Trinity, but never advocated it. I generally showed its ridiculousness—showed the folly of trying to make three, one and one three. I would also say, at that time, when I lived, that none of the epistles that are attributed to the Apostles were known to me, nor was the name of Christian known at Antioch. The principle doctrines that were taught there were in relation to the Egyptian god Osiris and the Hebrew God Jehovah, with a slight intermixture in relation to the Roman demigods. In fact all religion was in a state of chaos. There were Magicians who had their schools there, and they were generally what you, of these modern days, would term mediums. This doctrine of Spiritualism—of an intercourse and communication between the two worlds—has never ceased in any age or generation. It has been much persecuted, in order that the balance of power might be held by priests. Any advanced thought given through a medium was always crushed if it could not be appropriated by the priests. I would advise all Trinitarians to banish the doctrine, and adhere to two plain facts—the one, the fact of spirit com-

munion, the other the principles of nature, and they will not fail of obtaining happiness as spirits. My name was Theophilus of Antioch.

[We take the following account of Theophilus, from the Nouvelle Biographie Generale.—Ed.]

"Theophilus (Saint) a Greek ecclesiastical writer, born in the first half of the second century, died probably between 181 and 186, A. D. Like Justin, Tatian and Athenagoras, his contemporaries, Theophilus was a deserter from the Pagan association and the profane philosophy. It is in the field of profane philosophy, it must be remarked, that were formed, in the second and third centuries, the most eloquent interpreters and the most zealous champions of the Christian faith." [What a confession is that of the affiliation of Christianity with the Pagan religion of those early Christian ages!—Ed.] "Besides we should not be astonished if, in accordance with the methods and spirit that animated them, they remained philosophers after having become Christians; and if they appeared to consider the faith that they had embraced not as the act of abdication of reason, but as a superior and more sublime philosophy, which gave to reason its most complete satisfaction. It is not in place here to determine the value of that view, but it is certain that it is common with the more eminent doctors of the Church, in those two centuries; and that the movement of Christian thought, so fertile at that epoch, has all the characteristics of a philosophical movement. We have no details concerning the life of Theophilus, neither before nor after his conversion. It is only known that, having become a Christian he made a vigorous defence of his new belief. Thus outstripping Tertullian, he wrote a book against Hemogenes, who denied the creation, and against the dualism of Marcion. These two works which yet existed in the time of Eusebius, have not been preserved. Toward A. D. 170, he succeeded Eros, in the seat of Antioch, of which he was the sixth bishop. The 'Three Books to Antolycus,' the only work of Theophilus that has come down to us, form both an apologetical and polemical work, composed as an answer to the doubts and prejudices of a pagan, or to speak more accurately, of the pagan people. It was written after the year 180, because it refers to the death of Marcus Aurelius, toward the end of the third book. In this work Theophilus develops this idea, that our passions and our vices throw a veil over our spirits and prevent us from seeing God. This is an idea that impregnates the whole Platonic philosophy. Theophilus taught that God was without form and immaterial, an idea common to almost all philosophers; that we know God only by his works, and that the spectacle of creation, and the order that reigns throughout, attests alone his presence in the universe. From the time of Socrates, it has had a common place in the schools, and particularly in the school of the Stoics. He accused the pagans of worshipping dead men as gods, in anterior times; and to defend the doctrine of the resurrection of the body, he did not fear to prove it by certain mythological traditions, and made use of the analogies which are the same as those used by the hierophant of Eleusis in the Eleusinian mysteries to teach the doctrine of the future life. The two latter books to Antolycus have more originality, not as to the critical part, generally weak enough, but for their dogmatic teaching. Theophilus therein clearly professes the dogma of the creation *ex nihilo*. It is in the second book that appeared for the first time, if I am not mistaken the expression of the Trinity. 'The three first days,' says Theophilus, 'of the creation are the image of the Trinity of God, of his Word, and of his Wisdom.' But if the dogma of the Trinity, in its general terms is found in Theophilus' works it is necessary that the relations of the divine persons be there accurately determined. The Christian doctor often appeared to confound the Word and Wisdom, as to their essence and functions, to such a point that it might be thought that the word-Wisdom was with him only a variation of the term Word, and that he had in his thoughts only one single divine person under two different names. The polemics of Theophilus are very superficial. As to the general character of the whole work, it may be said that the point of view of the moral renovation in the Christian doctrine is not therein very strongly marked, and that the whole effort of the Doctor of Antioch seemed devoted to establish the theological dogmas, properly so-called, whether by positive teaching, or by criticism of opposite doctrines; and this criticism, without having the bitterness and injustice of Tatian, has not the impartiality of those of Justin and Athenagoras.

[Such is the account of Theophilus given by B. Aube. The great significance of his communication lies in the fact, that as late as the latter part of the second century, no one had heard of a Christian church at Antioch, and although Theophilus is said to have been a bishop of that church, at that time, it is admitted that he was after all only a pagan philosopher and laughed to scorn the fundamental dogma of Evangelical Christianity. M. Aube admits that Theophilus made a most "bungling list" of defining what he meant by the trinity. Theophilus comes back and tells us he was not talking about the theologian Christian plagarism of the doctrine of the Trinity, but of a pagan doctrine "that was old—very old when I first took it up." If Theophilus was an ordained priest, as history alleges, it is not at all probable that he was a Christian priest. The Christian, at that time, was without a head, without a creed, and without any fixed authority; and continued so for nearly a century thereafter. If, therefore, Theophilus was a priest, he was a pagan priest, and the principal doctrines that he taught were in relation, as he tells us in his communication, to the Egyptian God Osiris, the Hebrew God, Jehovah, intermixed with the legends of the demigods of Rome. Now it is a well known fact, that in the Egyptian religion, the doctrine of the Trinity in the god-head, was considered one of the most important, and Theophilus, no doubt, tried to incorporate it into the philosophy of the school of which he acknowledges himself to have been the chief. But what are we to think of a religion built up on the pagan teachings of men who never had a thought of helping to found a theology which has been high-handedly attributed to them. Another precious feature of this testimony is that the magicians of eighteen hundred years ago were spiritual media, and the fact of communication between the two worlds of being was perfectly understood by them. More than this, we are informed that the priesthoods of every age have always crushed mediumship where they could not make it subservient to their interests. Theophilus, good spirit friend, in the name of humanity we thank thee for thy important testimony.—Ed.]

Dioscorides, (A Grecian Botanist.)

BLESS YOU, SIR:—Thank God that I was cast in such a mould that I had nought to do with religion nor politics. Mine was a simple life in the service of science, as a botanist. Day after day I gathered my plants to utilize them to relieve "the ills that human flesh is heir to," and also to classify them for the benefit of science. A plain man—one who had his every-day intercourse with the spirits sent to him by the God of Nature. My mortal life was one that I can look back upon without regret. Not that I did all I could have done, but that I did the best I could. Therefore, sir, I can throw very little light upon the occurrences of my time, though living in the midst of warring religious factions, and especially upon what they believed or disbelieved. But I know this, that guardian spirits ever attended my footsteps and pointed me to where I could gain knowledge—as a mortal and happiness as a spirit. You will find my history connected with my favorite study, botany, and as the first man on record who undertook to classify plant life. I lived towards the close of the second century. My name was Dioscorides.

[We take the following concerning Dioscorides from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Pedacius or Pedanius Dioscorides, the author of the celebrated Treatise on Materia Medica that bears his name. It is generally supposed, says Dr. Bostock, that he was a native of Anazarba, in Cilicia Campestris, and that he was a physician by profession. It appears pretty evident that he lived in the (first or) second century of the Christian era, and as he is not mentioned by Pliny, it has been supposed he was a little posterior to him. The exact age of Dioscorides has, however, been a question of much critical discussion, and we have nothing but conjecture which can lead us to decide upon it. He has left behind him a Treatise on Materia Medica in five books, a work of great labor and research, and which for many ages was received as a standard production. \* \* \* His treatise consists of a description of all the articles then used in medicine, with an account of their supposed virtues. The descriptions are brief, and not infrequently so little characterized as not to enable us to ascertain with any degree of accuracy to what they refer; while the practical part of his work is in a great measure empirical, although his general principles (so far as they can be detected) appear to be those of the Dogmatic sect. The great importance which was for so long a period attached to the works of Dioscorides, has rendered them the subject of almost innumerable commentaries and criticisms, and even some of the most learned of our modern naturalists have not thought it an unworthy task to attempt the illustration of his Materia Medica. Upon the whole we must attribute to him the merit of great industry and patient research; and it seems but just to ascribe a large portion of the errors and inaccuracies into which he has fallen, more to the imperfect state of science when he wrote, than to any defect in the character and talents of the writer."

[Such was the benevolent humanitarian, and child of Nature, whose spirit came back after seventeen centuries to testify that he had, during his distinguished earthly labors, been ever attended and guided by guardian spirits. How far those spirits imparted the knowledge which their medium, Dioscorides left as his legacy to the great treasury of human learning, we may not know; but precious indeed is this testimony to the fact, that wise and beneficent spirits were laboring then, as they are laboring through spiritual media to-day, for the welfare of their mortal brethren. Dioscorides, thy blessing is to me, more than the blessing of saint ever was to the most devout sectarian. I thank thee for the strength that blessing invoked.—Ed.]

MARY DOWNS MONTGOMERY, (Goreham Village, New York.)

GOOD AFTERNOON, SIR:—I was an old lady who has been for some years in spirit life. I never knew what a spirit was, although I have asked my pastor many times. But he could never give me any definition of spirit. I come back to say that religion, (although I believed in it very ardently when here), has not given me that happiness of mind I looked for. I find as a spirit the duties of spirit life are a good deal deeper than simply singing psalms and praising God. When you get happy yourself, you ought to make others happy—when you get the true bread of life, you should impart it to others. Now this is the true way and the only way. I want to insert the name of three relations here. I know that this will finally reach them, and I put this in to make them think. Their names are Hiram, John and Philip Montgomery. I have returned to desire all to try and give their spirit friends a chance to speak to them through mediums; for where they now believe, they shall see their spirit relations, if they will do this. And, it is my most anxious wish that they will think and act upon my advice. I was seventy-one years of age, and my name was Mary Downs Montgomery, Goreham Village, Ontario County, New York.

Special Notice from "Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to circles. Him big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid), 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

## A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

## Generous Word of Cheer.—Grand Testimony of the Worth of Mrs. Dr. A. E. Cutter.

WAUKESHA, WIS., Jan. 14, 1881.

BRO. ROBERTS—MY DEAR SIR:—I herewith enclosed one dollar for which you will send MIND AND MATTER, six months to Erastus Scott, post office box, Waukesha, Waukesha County, Wis. Mr. Scott is an old soldier of the cross, and says he wants to help his Bro. Roberts during the war—was enrolled as a private in 1852; and shall remain in the service until honorably discharged.

I am much gratified to know that you are still victorious in your engagements with the insidious foes of truth, justice and humanity. It is only a question of time and not of facts, when the enemies of Spiritualism will be put to flight, and a new era will dawn that shall be as enduring as time.

Mrs. Dr. Cutter's proposed new home for mediums strikes me favorably. I knew Mrs. Cutter in her native home in Warren, Worcester county, Mass., in 1846. Abbie Eunice Powers was her maiden name. She was a remarkable child—everybody loved Eunice Powers. She allowed no opportunity to do good to escape her notice. No matter what the occasion, or to whom she administered kindly acts—her large-heartedness was almost boundless—her friends were numerous—enemies she had none. Yes, brother, her undertaking will prove a grand success. The city of Boston alone will contribute half a million if necessary to carry out the programme. A response will come from all over the United States, and the work will go bravely on. But I am trespassing on your time and patience. I know full well the arduous task you have to undergo from week to week, "with foes without and foes within." Still your day and grace, I trust, will be equal to the end of life's journey.

Please accept my best wishes for the onward march of truth, love and wisdom, and believe me as ever fraternally thine.

AMOS C. BILLINGS.

## A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours/Respectfully,

MRS. MARY E. WEEKS.

## Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE, Rooms 14 and 15, 114 Mass Ave. Indianapolis, Ind.

## Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa. DR. A. B. DOBSON.

## Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

## A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

DEAR BROTHER:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES,

365 Jefferson Ave., Grand Rapids, Mich.

## Dr. J. C. Phillips' Liberal Offer.

OSMO, WIS., Jan. 14, 1880.

BRO. ROBERTS:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

DR. J. C. PHILLIPS.

Psychometrist, Clairvoyant and Magnetic Healer.

## A Vitaphathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for their a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D. 266 Longworth St., Cincinnati, Ohio.

## A Most Valuable Offer.—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

[We regard the above proposition of Mr. Brown as the most important one to the afflicted apart from the interest we have in it.—Ed.]



PHILADELPHIA, SATURDAY, JANUARY 22, M. S. 33.

**PUBLICATION OFFICE,**

J. M. ROBERTS - - - PUBLISHER AND EDITOR

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The thorough examination of the above question becomes a necessity, by reason of the course pursued by a certain class of spirits and Spiritualists, who seek to revive the religious follies of the past fifteen hundred years, and give them a new lease of power over the human race.

The spirits of Christian bigots, who devoted their mortal lives to propagating the most absurd theological errors, saw, in the dawning light of Modern Spiritualism, the opening of a day of light, the noonday power of which they knew would wither and consume the theological fungi that could only flourish in the sombre-gloom of ignorance and error which had attended their origin and growth. From the time of the first rap at Hydesville, and even several years before that time, bigoted Christian spirits, sought, in every possible way, to prevent the acceptance of the dawning truth. In spirit life, as in mortal life, the spirits of learned and thoroughly trained members of the Roman Catholic Christian Order of Jesus, were in the lead of the spirit combination that was to destroy the spiritual infant in its embryonic state. Steadily, however, the combined power of beneficent spirits, who were laboring for the propagation of truth, pushed on their work. They first found it necessary to avail themselves of the Shakers, whose plain, simple and exclusive lives rendered them better suited for spiritual influx than those who were more generally identified with the prevailing religious, political and social movements of our age.

From 1842 until 1846, or, according to the new era, from 6 to 2 before Modern Spiritualism, there was a great effort made by the spirit forces to avail themselves of Shaker mediums, to launch the present spiritual movement. At once a fierce contest began between the contending spiritual forces to gain the control of the mediumistic element among that religious denomination. The struggle was not of long duration, for the Christian tendencies of the Shakers made them the ready captives of Jesuit spirit influences, and the spirit forces, that sought, through them, to bring a knowledge of Spiritualism to the world, were forced to seek other means of accomplishing their end. At that time, Ignatius Loyola, the founder of the Order of Jesus, was at the head of the hostile spirit power, and moved it as if it was governed by the will and intelligence of a single mind. In April, M. S. 29 (1877), shortly after the assassination of Stevens S. Jones, that spirit, through James A. Bliss, communicated to us the fact that, through the influence of the spirit organization of which he was the head, the taking off of Mr. Jones had been accomplished, and threatened itself with a similar fate if we persisted in encouraging the materializing mediums, and defending them, as we had done Mr. and Mrs. J. N. Holmes, against their Christian enemies. From that time on to the month of October, M. S. 30 (1878), a few weeks before we issued our prospectus for **MIND AND MATTER**, we were made to realize, in a hundred ways, the powerful opposing influence of the spirit Jesuit power which he controlled. Finding that he could neither overcome nor resist our efforts to defeat his plans, he at length came through Mr. Bliss, utterly at a loss to account for the entire

Delighted at having such an opportunity to enlighten the mind of this mighty spirit, we told him of his error in supposing that he was contending against *ourselves*—that we knew how impotent would be our individual resistance to him—and that we constantly invoked the aid of a spirit power which was as far above the power he controlled as was that power above our individual ability. We reminded him that through all the countless ages of the past the spirits of good, wise and great men had been passing from the earth to spirit life, untrammelled by the narrow sectarian prejudices which animated himself and followers, and that these mighty spirit hosts were behind and pushing on the cause of Modern Spiritualism. We told him that we fully appreciated the fearful psychological power of the compactly banded Catholic Christian spirits, but that he might rest assured that a psychological power vastly greater was against it, and would overwhelm it. Never before had this proud and haughty spirit been willing to listen to us. Moved by a power that was not of *ourselves*, we were borne away by an ardent purpose to soften the obduracy of this great leader of the spirit opposition to Spiritualism, and we pleaded with him, as a brother, to weigh the words that were given us to impart to him. Saying, "Can this be so? It must be so! Bear with me. I will deeply consider all you have said," and assuring us that he would soon return again, he bade us adieu.

"Well, I am here again. This time I come in a different state of mind. This time I come to acknowledge all my past errors. You can never know the extent of sorrow that I have unwittingly caused. I am here to-day seeking to make amends for the past—I am here to-day to acknowledge my wrongs. Oh! how long I have sought to crush you—you who have been my best friend, and to stop you from publishing the truth to the whole world. But now I feel differently. Now I realize that the world at large should receive the truth, the whole truth and nothing but the truth. Now I recognize that the Master of the Universe, wills that a knowledge of himself should extend throughout the whole world. Now do I realize that His divine spirit never intended that the manifestation of himself should be bound up within a sect or class of people, but that it should be as free as the rain that falls upon the earth. This was where I made my great mistake in earthly life, and afterwards in spirit life. I was honest in my opposition to the spread of the knowledge of spirit return, and because I was honest in that, I am here to-day to acknowledge my conversion to the truth. Unto you my friend Roberts, I am indebted for all that I am and for all that I know. God bless you is my prayer. IGNATIUS LOYOLA.

That communication was given by as contrite a spirit as ever controlled a medium. During its delivery the cheeks of the medium were bathed in tears. We felt that an important point had been gained in overcoming the greatest obstacle to the spiritual movement. We heard nothing more of Ignatius Loyola, until Sunday, June 15th, M. S. 32. On that day Mr. Bliss and ourself were in this office alone, each occupied with our respective work, when to our surprise he was unexpectedly entranced, and the following communication was given. The clock had just struck twelve:

"The clock now tells the noonday hour. This day and this hour is the happiest of my life. You have been my friend—you have broken an influence that has been exerted over me for hundreds of years—an influence that held my better nature a captive—an influence that turned whatever goodness there was in me into the blackness that encompassed me. I cannot speak as I would. I am in a strange condition in my spirit home. I scarcely know how to express myself to-day, to be understood. And when you know how like a child I am learning to walk and talk, you will not wonder at my disconnected sentences. I am here to-day in your little office. I find here such a rest to my soul that it seems like an oasis in the desert, in which I have been wandering for so many, many, years; and here I rest; rest!

"You have thought, strange that I have never been able to come to you with as much strength to oppose error as I had to uphold it." You would not think it strange if you considered, for a moment, that all my influence had been wrested from me, and my place left empty for another occupant, but, oh! how bare. I would rather liken myself to a new born infant—so weak and apparently so useless to itself or others—seeking repose and sleep—sleep all the time.

"I came to you at first defiant. I regarded you as an enemy; and now, as I think of it—how strangely I acted, not only when I returned to you, but for hundreds of years, heaping up sorrows for myself.

"I learned yesterday, that I had been a medium and for many, many years had been controlled by a class of spirits, who sought to control the rights and liberties of mankind. I was controlled by them without ever dreaming of such a thing. They held me captive at their will. I yielded to them. You know the rest.

"I came to you to resist you in your work. I came to crush you, because I thought you were the enemy of the Roman Catholic priesthood. We measured swords well. I thought to crush you and this, to me, then, heresy. I saw but one person who dared to defy the power and influence of that priesthood. It was only yourself I saw, and I thought I would have an easy victory. But I did not see, surrounding you, the mighty hosts that I can now see. I thought it was you, alone, that headed this mighty movement—that was where I made my great mistake.

"A few moments ago, I spoke of measuring our swords against each other. I will tell you what I have learned from your own spirit guides; and

that is, that when you drew the sword of truth against me, you did not see me, but that you could and did see the bandel powers of Error's children, and instead of striking at me, you struck at them. You struck them telling blows. You spared me and I fell, conquered by love and kindness. I fell. I rose to know that I am as a child—a weak—weak—helpless child, seeking comfort—rest—rest. I find that rest here this hour. I am free from the taunts of those who cannot understand my position. It is rest for me to be free from their taunting, for I cannot get away from myself. My self-pride clings to me—I cannot sweep it from me.

"I feel a desire in my soul—I feel as I did when wounded and lying on a bed of pain I heard the voice say, 'Go forth and organize my Church.' That same feeling comes to me now! What does it mean? I have never felt before the strange feeling that comes over me. I am again in my youth—I am again a soldier—I feel my strength returning. To do battle for what? For the Church? No. [Here he seemed to address some spirit who sought to win him back.] Stand aside thou tempter! I will do battle, but not for thee. I will do battle for truth, and not for error. Stand thou back! my enemy, I fight for the truth—thou canst not control me again. I feel strong now—I feel the influence of the clear conscience within—I feel free. The taunts of my enemies will never trouble me again. I will fight with all my strength against thy terrible work. For hundreds of years you have held me captive and made me do acts that I blush to think of. I would show thee, foul spirit, that I still exist; and will fight thee until thou yieldest control of these mediums—henceforth to be controlled only by spirits of truth.

"Before I yield control of this medium, I want to ask his pardon for my great wrongs done to him and his. Tell him when he thinks and feels harsh towards Ignatius Loyola, that he too, like himself, was a medium and not responsible for the acts of those who controlled him. I know that I have your pardon freely and fully given. The sword I held in my hand was not wielded by me, but by a combination of spirits who seek to destroy the rights and liberties of mankind.

"Grant me now, on setting out on my career against the invaders of the Jerusalem of Truth, that I may return to your quiet and peaceful center of spirit communion."

That communication is of inestimable value to those who can realize, as we do, that it came from the spirit of Ignatius Loyola. We commend it especially to the attention of those who now seek, both in spirit life and on the earth, to revive the soul crushing delusion from which Ignatius Loyola has as a spirit at last escaped. On August 14, M. S. 32, Mr. Bliss was again entranced and taken from his work, when the following communication was given.

"I am Ignatius Loyola, who seeks to communicate with you. [We expressed our delight at again meeting him.] I thank you for the kindly confidence you have expressed in my honesty as a spirit. I can hardly wonder that your honest and sympathizing friends should doubt my sincerity; but I would say to them that, while they doubt me, have patience and judge me only by the fruits I shall in future bring forth. For hundreds of years my spirit was held captive to a mysterious delusion, and you can hardly expect that delusion could be eradicated from my spirit in a moment.

"I have played a prominent part in spirit manifestations from the very first manifestation of Modern Spiritualism down to the present moment. I sought to discredit the phenomena that occurred at Hydesville; I was the author of what is known as the Spear delusion; I was the author of the T. L. Harris delusion; I played a prominent part in the attempt to render Spiritualism odious through Mrs. Woodhull; I was the author of Davis' Diakka, and, last of all, I sought to discredit the phenomena through the prominent materializing mediums of your country, and not only on this side the water, but on the other side as well. I sought to crush you out of existence; but allow me to say, at this time, that I am here as an honest spirit, as I hope for happiness in the great future spirit life. I was honest in doing wrong that right might come uppermost—in practicing evil that good might come; and, up to the time I received light from your spirit friends, I acted up to my convictions.

“You have given me the light that I sought by every privation that man could endure to obtain it. You met me—you did not quail before my attempt to crush you out of existence—you balled all my schemes, and in doing so you opened my blind eyes to the light. I realized its beauty and beneficence—I accepted the truth as it came to me. The question may be asked, why Spiritualists during the past thirty-two years have never detected Ignatius Loyola at his intrigues? I will answer that question. It was simply because I had studied hourly the interests of the Roman Church, and with an ingenious brain I managed to conceal my identity. I threw the seekers after truth from the true scent and accomplished my work. You were the only stumbling-block to my plans; and I would say here, while I speak of myself, I do it simply as the objective point of the entire Catholic power in spirit life. I led the movement, while my inferiors fought. I simply acted as servant of the masses of the Church. It hath been said that the Jesuit is artful—deceiving the very elect of the opposition. It is true; and in view of such experience as you have had, I would call upon you to judge me by my fruits and by them alone. I may assert, at this time, my honesty as a spirit, but I realize the importance of presenting to you absolute evidence of that honesty. I can only do so by asking you to observe my movements patiently. Let me assure you that you need to be very vigilant, and I would rather have you test me thoroughly before you confide in my sincerity.”

We will here say that we have thoroughly tested the honesty and sincerity of this spirit, and much of the work of MIND AND MATTER has been the result of the friendly and efficient influence of this indomitable spirit brother, exerted in co-operation with our own efforts. Most grandly and successfully has he helped us in our desperate grapple with the prevailing errors of the day, and in our heart of hearts we thank him. He continued:

"My friend—my only friend—no one can more deeply regret the work in which I have been engaged the past thirty-two years, than myself. Now

when I seek to undo that mighty influence on the side of error, I realize how vast it has been. Now, when I would rush to the support and help of those I have wronged, I find staring me in the face, my cool, deliberate intrigues; but they cannot realize the greatness of the wrong that I have done to them. They have not the mentality that the true appreciation of the magnitude of that wrong, would call for. And I am answerable for all the vast consequences of that wrong. Oh! can it be that I must endure the remorse, I feel for hundreds of years to satisfy retributive justice? The thought almost overwhelms me!"

We suggested to him that from the moment he could feel like beginning the battle for what he now realized to be right and true, he would find no time for vain repinings, and that he would realize a happiness in the performance of his present duties, such as he had never known in all the past. He continued:

"You are right, and I will begin at once by informing you of the movements of the spirit Jesuits.

"When I renounced my work as the head of the Jesuit power in spirit life, Francis Xavier was appointed to assume command. Since that time, by my earnest supplication and entreaties, he has been enabled to see his wrong position. Another assumed command. I have not been informed who it was, but I think it was one of my associates, more brutal in his nature than Xavier or myself, a most cruel man." [It afterwards proved to be the spirit of Torquemada, the institutor of the Spanish Inquisition.] "Dissatisfaction among those who had been my former followers, soon resulted in removing this successor to the command from that position. Since that time the forces of the Catholic organization in spirit life have been divided, and its power has been broken. This occurred only a few months since.

"At this time the wisest leaders, so-called, of the different bands of Catholic spirits are holding a council with the express determination to decide whether to make one more struggle for ascendancy, or to abandon the field to the spirit power which they have been opposing. They seek to call to their assistance a band of Protestant spirits, and still further, to control the so called Liberal element amongst you, to strangle this babe of truth—Modern Spiritualism. I assure you the conflict will not be long. I am with you, I am denounced by my former friends as a Judas—an apostate—as one accursed by the Church and Order to which I once belonged. I am with you to save those who have cursed me, and to fight on the side of truth to benefit humanity. I weigh my words, for I have learned the importance of thinking twice before speaking once. I must leave you now as my control of the medium is becoming weakened.

"Be patient—love your enemies—do good to those who despitely use and persecute you. This you have done by me—thus you are living out the life of the true Christ—the inner Christ spirit. I speak of that principle within, that you have sought to cultivate. You won me—God bless you! God bless you! Amen."

On January 29, M. S. 32 (1889), at a regular sitting with Mr. Bliss, he was controlled by the spirit of his chief guide, Captain William T. Hodges, who communicated as follows:

"I hardly know how to commence what I especially come to say. I do not wish at this time to be called the exposé of anything that appears like *Harmonious Philosophy*. I feel a delicacy about attacking so immaterial a substance—such a moonshine arrangement as that. I know and realize what I am about to speak to-day. That the world has been fed on moonshine and sunshine long enough you will not deny. When the first attempt of practical, thinking, enfranchised, honest spirits, who had laid aside the mortal to work in the immortal, was made for the good of humanity; another class of spirits, cramped, shrunken and shrivelled by selfish desires—by love of authority—and by the purpose to rule; endeavored to thwart the efforts of intelligent and wise spirits, who sought to produce the first rap that called forth the attention of thinking minds of the whole world.

"At this time I shall astonish you, when I say that in the very outburst of the New Revelation, those opposing spirits developed a young man for their purpose, and sought through him to thwart the movement for truth by adding nonsense and absurdity to the fare of the already well filled feeders on moonshine and sunshine. And, I, today charge upon those spirits the attempt, by lying, to furnish the world a substitute for the truth; and it has been labelled *Harmonial Philosophy*. It is falsehood from beginning to end; and the clairvoyant visions (do not be astonished) of this person, are the deliberate attempt upon the part of those spirits to turn the intelligent and thinking classes away from what they must regard as nonsense and absurdity.

"What are the natural fruits of the *Harmonial Philosophy*? *this very harmonious philosophy*? Are they not pride; Phariseeism (?); love of power; love of authority; a determination to oppress those who do not believe as I teach; the infallibility of the seer; and the right to dictate by spirits who could never rule themselves? These are the fruits of the *very harmonious philosophy*. We who have attempted to return to earth life, to give you, at least one ray of light through your physical senses, have been denominated Diakka—diabolical spirits and heaven knows what. But, dear friends, spirits came rapping at Hydesville, they still rap and they will continue to rap until the *Harmonial Philosophy* has been rapped into the position to which it belongs—into the keeping of the Romish Catholic priesthood in spirit life, where it emanated from.

"What are the natural fruits of the 'Diabolical Spiritualist'?" Of the "diabolical phenomena?" A foot planted on a rock. That rock is Truth. That foot is planted so firmly that none can lift it. Charity; love; sympathy; a desire to enlighten humanity; a love of freedom; a will that all shall be free; a desire to be humble; a good samaritan; an unselfish soul giving light to those in darkness; the defender of the oppressed and persecuted mediums."

We have given these communications (as genuine and authentic as ever came from spirits to mortals), to show that it has been the work of organized hostile spirits, ever since Spiritualism found its foothold on the earth, to discredit the phenomena that attested its truth, and to injure and crush those mediums through whom those phenomena were produced by the spirit friends of humanity. Can any one read them and not



clearly see that grand mediumistic instruments, such as John M. Spear, T. L. Harris, Victoria C. Woodhull, Andrew Jackson Davis and others, who have in the past aspired to lead the spiritual movement, were operated upon and deluded by an over-ruling psychological spirit power that destroyed their usefulness and rendered them obstructors rather than helpers of the spiritual cause? These well known mediums, in all probability, are to-day, notwithstanding the manifest failure of their work as mediums, so far as the good of humanity is concerned, as unconscious as the evildoers of the deceiving influences under which they acted, and wrote and spoke.

The question that naturally arises is, have we to-day prominent mediums who are being used in the same way to the dishonor of themselves and the great prejudice of Spiritualism? We are sorry to be forced to believe that the power of the spirit enemies of Spiritualism is being more actively and generally exerted now, than at any time in the past; and that scores of the most prominent persons, publicly identified with the spiritual movement, are being used against it by influences of which they are wholly unconscious. Especially is this the case with all those who are opposing or discouraging phenomenal proofs of Spiritualism. Among that number are mediums, lecturers, writers, editors and would-be leaders of every kind, both men and women. Most of these persons feign an exaltation and purity of purpose that they cannot, in the very nature of things, possess; and thus open the way for deceiving spirits to capture and use them. We will now come to the point that we set out to illustrate. The lesson it will teach is worth all the space we have devoted to preparing the way for its illustration.

At Terre Haute, Ind., is to be found one of the most perfect mediums, for spirit phenomena of a physical character, to be found in this or any other country. We refer to Mrs. Anna Stewart. Mrs. Stewart has the good fortune to have the friendship and protection of three citizens of unexceptionable standing, Messrs. Pence, Hook, and Connor, who, so far as the mundane enemies of the medium are concerned are amply able to see that no mundane harm shall come to her. We think we will be able to show, however, before we close, that they are not qualified to shield Mrs. Stewart from the intriguing Diabolism of Jesuit Spirits.

So remarkable have been many of the manifestations that have taken place at Pence's Hall, in which Mrs. Stewart's seances are given, that it has become known to such Spiritualists as Dr. Peebles, Dr. Watson and Judge Lawrence, as the "Mecca of Marvels." Among the "most marvellous" occurrences which have taken place there, has been the appearance of certain spirits who represented themselves to be Jesus Christ, the Virgin Mary, Mary Magdalene, St. Peter, John the Baptist, etc., personages claimed to be historical, on no better historical data than the so-called Christian Scriptures. As we have the very best of reasons for questioning the truthfulness of that class of visitors from "the other shore," we propose to follow the Spiritualist injunction and try the spirits. Spiritualism certainly has no need of any such masquerading to give it a hold upon the attention of sensible people; and more than this it cannot afford to be loaded with the folly and deceit that is behind such manifestations of untruthfulness. In this connection we shall confine our examination to the doings of the spirit purporting to be Jesus Christ, not having space to notice the performance of his associates.

In Miller's *Psychometric Circular*, of January 1st, inst., is published an article from the pen of Hon. J. S. Lawrence, under the heading, "Terre Haute Spirit Manifestations. Great Historical Events. Ancients and Moderns in Materialized Form. The Crowning Glory of the Spirit Circle." Describing the occurrences at a private seance, with Mrs. Stewart, November 17th, 1879, Judge Lawrence, among other things, says:

"Then came a manly figure, with a shining light on his head, in form, resembling a mitre more than a crown. He claimed to be Jesus. He wore a long beard, and white toga. He beckoned for us to come to him. Mr. and Mrs. Hatch went first to him. They conversed freely with him. When I approached him, he extended his hand, and gave me a hearty shake. He then placed his hand on my head as if to impart a blessing. I requested him to give me his picture. He said, 'He would try.' He conversed some time with those near him, and finally closed the door and disappeared."

It is truly a sad misfortune that Judge Lawrence did not record that conversation, as it would, doubtless, have thrown much light on the true inwardness of that visitation. Judge Lawrence manifestly thought the apparition was Jesus or he would not have asked him for his picture. It is very strange that no questions were asked this spirit why he should come with a "shining light on his head in the shape of a mitre. No insignia could be more out of place than such an ornament on the brow of Jesus. That mitre-shaped light told the whole story, and showed the spirit to be a devotee of the Roman Catholic Church. It seems, however, that this Catholic personator of Jesus was not alone able to use the organism of Mrs. Stewart for his purposes, but he was equally successful through the mediumship of Miss Laura Morgan. At a private seance with the latter on November 20th, Judge Lawrence says:

"Then came another form dressed in a white, long, flowing toga. He wore sandals on his feet, and a kind of crown or mitre on his head. His beard was black, long and silken. He permitted us to handle it. He addressed us kindly, and

claimed to be Jesus of Nazareth. He said that 'Ancients were coming to convince men that they could return to earth.' Both these ancients, (the other one purported to be St. Peter), were illuminated in the cabinet, and showed themselves plainly. Both these forms were of medium size, and resembled foreigners, or Jews, in their personal appearance and manners. St. Peter told me, at Ann Arbor, that he would appear to me at Terre Haute, with 'his old friend Jesus.' If it be true that Jesus, styled by St. Peter as 'his old friend,' has actually appeared on the earth as a mere man, theology, and what is claimed to be Christianity, will have to take a wide departure in its creeds and discarding the views and mythologies of the past, fix the foundation of religion in the eternal laws of nature and humanity. While St. Peter was out, I enquired of him 'if he could tell me the object of keeping these journals. He replied, 'they are for future use.'"

This time "Jesus of Nazareth" did not appear with "a shining light on his head, in form, resembling a mitre more than a crown," but with "a kind of crown or mitre on his head." That settles the business for that deceiving spirit personator, and should have sufficed to have placed Judge Lawrence on his guard against being deceived. It would seem that St. Peter and "his old friend Jesus" were very familiar spirit attendants upon Judge L., and that their influence over him was such as to prevent him from demanding reasonable proof of their identity. That such manifest Jesuitical spirit deception should be designated "The Crowning Glory of the Spirit Circle," is intolerably absurd.

At the risk of trying the patience of our readers we will here give at length the statement of Mrs. Lucie E. Lewis, in relation to her experiences with the same spirit deceiver, as published in a pamphlet of 60 pp., entitled "The Second Advent of Christ, or His Recent Materialization." She says:—page 53:

"Becoming daily more developed clairvoyantly, I could now behold the spirits face to face, receiving messages from them in this way. The farther I advanced in my spiritual development, the fewer obstacles I had to contend with in my communion with the angel world. I also became gifted in the art of spirit photography, which enabled me to take pictures which were instantly recognized by their friends in the form."

"Many communications and beautiful visions were received, all typical of the holy work in which I was engaged. In one of these surpassing visions I beheld our Elder Brother and Lovely Guide, Jesus of Nazareth, who informed me that he was waiting for conditions, to materialize, as the appointed time had arrived. And here, as we approach this manifestation from the Christ sphere, I feel inclined 'to lay aside my dusty sandals, for the place on which we stand is holy ground.' In accordance with the lovely spirit's wish, I obeyed the summons to 'arise and depart,' for a greater manifestation from Heaven was about to be realized by both mortals and immortals."

"On the 4th of May, 1878, with my husband and some of my dearest friends, I left Jacksonville (Fla.) for Cincinnati, there to await further directions from my spirit guide."

"Among the numerous friends interested in these manifestations, especially in the appearance of Jesus in temporary physical form, was a band of Christian men and women, residents of Van Wert, Ohio. Mrs. A. Kline, the especial medium of Jesus—also their teacher—had visited me at my home in Cincinnati. Being dangerously ill when she arrived, she informed me I would not pass into spirit life until the materialization of Jesus had been accomplished, as it would be necessary for me to aid in making the conditions required. This lady was the editress of the *Morning Star*, a spiritual paper published at Van Wert many years ago. These Christian people who were equally interested with me, desired to have the materialization of Jesus occur at their own home, and in order to gratify their wish, I used every means in my power to secure the services of a medium for this purpose."

"Having in my possession the address of Mrs. A. Cooper, a materializing medium of Louisville, Ky., I wrote to her of my peculiar mission, requesting her to accompany me to Van Wert, and in reply received a despatch from Mrs. Dr. A. Cutter, formerly of Boston, a mutual friend of Mrs. Cooper and myself. This message bade me come immediately to Louisville to fill my mission, as the medium was unable to leave home. Hoping to secure the services of Mrs. Cooper, I prepared to visit Louisville. On my arrival I was cordially received by Mrs. Cutter, at whose residence I passed a few days very happily in this lady's charming society. I cannot close this chapter without paying a special tribute to Mrs. Cutter, whose earnestness, self-immolation for the cause of truth, and devotion to her mission—the elevation of women—have placed her high in the ranks of heroism. When such spirits arise to help on the glorious cause, so dear to all our hearts, may we not take fresh courage and go on with renewed zeal to accomplish the will of God on earth?"

"With Mrs. Cutter, I attended one of Mrs. Cooper's materializing seances, but found her power insufficient to enable the spirits to appear in a satisfactory manner. Consulting Washington, we were informed that the desired conditions could only be obtained at Terre Haute, to enable them to carry out their plans. He also instructed us to write immediately to our Van Wert friends, inviting them to join us there, where the spirit band would be able to consummate all they contemplated, through the mediumship of Mrs. Stewart."

"We arrived at Terre Haute the 2d of June, and in the evening attended Mrs. Stewart's seance. There were assembled about twenty persons, equally interested in the power of some loved one to materialize, and welcome them from the heavenly shore."

"General Washington soon stood before us, and, after his usual salutation and gentle words of encouragement, informed us it would be necessary for Mrs. Cutter and myself to sit with Mrs. Stewart in her cabinet, in order that the spirits might gather a certain element and a magnetism necessary to our Lovely Guide and Leader Jesus—saying that to aid in this great work we were both born into physical life, and to be of good cheer; all would be accomplished, and Jesus would find every condition to enable him to appear in tangible form."

"Strengthened and encouraged, in the morning

we visited Mrs. Stewart, and sat with her in the cabinet an hour. Here again we were told to be hopeful; that all would be well; the spirits were each moment gathering strength."

"On the evening of the 4th of June, we attended another public seance; and here we were destined to a most agreeable surprise. After two or three spirits had appeared to the satisfaction of their friends, the cabinet door was opened wide and there, in shining white raiment, APPEARED JESUS. He raised his heavenly eyes, and stretching forth his hands in sweet and holy benediction, stood looking at the little group before him. We were spell-bound, and a profound silence reigned supreme. Approaching the cabinet with heart overflowing gratitude and tearful admiration, I placed some flowers in his hands, which he pressed to his lips, and then disappeared from our sight."

"The 5th of June we were delighted to meet our friends from Van Wert, who had obeyed the summons to join us. Mrs. A. Kline with four ladies arrived, and with Mrs. Cutter and myself attended the evening seance. Here again, in the presence of about twenty witnesses, Jesus found conditions to appear. This time he wore upon his head a crown of thorns, and was dressed in the same white garment. Mrs. Kline, Mrs. Cutter and myself approached the cabinet and received his blessing, presenting him with a small bouquet of small flowers. He raised his hand and pointed to the crown of thorns upon his brow, blessed all present, then faded from our view, leaving us again thankful that so much had been accomplished by his holy spirit."

"Friday, June 11th, at 10 A. M., we held a private seance, that the spirits might be able to concentrate all the power they could command, hoping under these favorable conditions Jesus might be able to speak to those to whom he appeared. There were present eight persons, including Dr. Pence. The medium entered the cabinet and in about twenty minutes was entranced. We were then requested to sing. After singing a number of sacred songs the cabinet door suddenly opened, and behold! there, in all his loveliness and beauty, stood Jesus of Nazareth. This was his third appearance in materialized form, which is of great significance. 'For in all ages there have been various associations and symbols that connect the Divine Mind with the earth, and whenever this divine manifestation has occurred, it has generally assumed a three-fold character.' He bowed his sacred head and gazed at us several moments; then raising his pure eyes to heaven he said: 'O, ye faithful soldiers! I am thankful there are even a few ready to receive me. Greater wonders than these shall yet see.' These words were spoken in a distinct whisper, loud enough for all to hear. He stretched forth his hand to me; I approached the cabinet, and kneeling, received his blessing. Mrs. A. Kline now stepped upon the platform; he took her hand, laid his hand upon her head, kissed and blessed her, and placed the flowers in her hand; and then beckoned each one to him and blessed them. He stood in the doorway 'nearly half an hour. His dress was nearly the same silvery white robe; a crown was on his brow, which glittered in the subdued gas-light as if it were made of brilliant gems; a halo of light was visible around his head, and flashes of light seemed to emanate from the cabinet as he stood before us so perfectly and beautifully materialized."

"Lift high your heads, ye everlasting gates! Open your hearts, ye people of the earth, and let this 'King of Glory' enter into his temple, which is within you, and he will come in and sup with you, and you with him, as he has promised. Surely these are the days foretold by John the Revelator, when Christ should come the second time. Let us be up and ready to welcome the crucified Nazarene."

"In corroboration of the facts recorded in this chapter, I am permitted to append the names and address of those present. Mrs. A. Kline, Van Wert, Ohio; Mrs. Dr. A. E. Cutter, Louisville, Ky.; Mrs. R. Coren, Van Wert, Ohio; Mrs. Eliza Kimmel, Van Wert, Ohio; O. W. Rose, Van Wert, Ohio; Dr. Allen Pence, Pence's Hall, Terre Haute, Indiana."

"The spirits having so far succeeded in the fulfillment of their mission, now informed us, if certain favorable conditions were established, Jesus would leave with us his spirit picture. We were told it would be necessary to hold another private seance with Mrs. Stewart, and received direction how to proceed.—We complied with their wishes, and on Monday morning, June 10th, met at Mrs. Stewart's rooms to lend all the assistance in our power. Mrs. Dr. Cutter, Mrs. Stewart and myself were present on this occasion, our Van Wert friends having been obliged to return home. Arriving there at the appointed time, 10 A. M., we were requested to place the camera in the centre of the room, which was darkened, then stand around it, place our hands upon it, sing quietly, and they would do their utmost to produce the picture. The ordinary tintypes were used, and they succeeded in giving a faint picture of Jesus on three of these, each marked with a peculiar light. The spirits then requested us to prepare the glass plate and they would endeavor to leave one in our possession, to be copied for the world. Their efforts were successful, for upon examination, a most satisfactory picture of Jesus, faithfully presenting his face as seen by us, when materialized, was plainly visible. This parting gift, or manifestation from the angel world, was both acceptable and precious to us. This picture, with that of Washington, has been faithfully lithographed for this book."

No one will say that we have treated this "Jesus Christ" dissembler unfairly, or unjustly. We have allowed him through the columns of our paper, to set forth his masquerading feats, through the pens of his chosen representatives, at tedious length. We have done this, however, not to promote the deception in which he was engaged, but to expose it so completely, that even his deluded mediums may be made sensible of the absurd plight in which he sought to place them. By a series of wholly unconnected circumstances, we are enabled to do this, in the clearest and most conclusive manner."

Some two years ago, a gentleman handed us a photograph, asking us if we thought it was a spirit photograph? On examining it we found it to be a photographic copy of an engraved head and bust picture of the alleged "Jesus of Nazareth." The picture showed the distinct line shading of the engraver's tools and it was impossible for any person not to see that it was not the photograph of a spirit, but the photograph copy of an engraved

picture. On the back of the photograph was stamped "Mrs. Anna Stewart, Terre Haute, Ind." The gentleman who gave me the picture, said that he had bought it, as an authenticated photograph of the spirit of Christ. One of these photographs, was submitted to various psychometric mediums, by Dr. J. R. Buchanan, and the result was to confirm the supposed fact, that it was a photograph of Jesus Christ, and impregnated with his influence in such a manner as to impart to the psychometers, the impressions they expressed. Among the latter was Alfred James, who when the photograph in question was submitted to him for psychometrization by Dr. Buchanan, he pronounced it a photograph of Jesus. Some few weeks since, while in conversation with some friends in this office, about the power of spirits to deceive, Mr. James came in, and we concluded to try his powers of psychometrization on the copy from the same negative in our hands. In order to give Mr. James no clue to our object, we submitted several other photographs for him to psychometrize. When we placed the "Jesus" photograph to his forehead, he said, "I seem to hear the name Leonardo da Vinci, and I am impressed to say that you will find the original of that in the Cathedral at Milan, at the right of the main entrance. At any rate I get the impression that Leonardo da Vinci is in some way connected with it."

A short time thereafter, we had the pleasure of meeting Mrs. Dr. A. E. Cutter, who told us she was present and saw the picture of "Jesus" taken, and that she had the tin-type picture referred to in Mrs. Lewis's narrative as well as a copy from the original negative taken on that occasion. Mrs. Cutter testifies that Mrs. Stewart, the medium, was never out of her sight for a moment, and that the picture was beyond all question, in her mind, produced by spirit power. On bringing us the picture for examination, we found that the picture in our possession was an identical copy from the same negative. Two weeks since at a seance of Mrs. James A. Bliss, at which our brother was present, the latter was requested, by Capt. Hodges, the chief of the band of guides, to examine the Bible in the upper room of the house, after the close of the seance, at a place marked by a match, inserted between the leaves. On complying with the request, he found the match inserted where there was a wood cut representation of "Jesus and the Woman at the Well." He had seen the photograph to which we have referred, and, at once, saw that the engraving of Jesus in that edition of the Bible, was a direct or indirect copy from the same original picture. The features and their expression are strikingly similar, while every fold in the dress and wave in the flowing hair, is identically the same in both. There are tens of thousands of copies of the Bible containing the engraving in question, to be found all over the country. It thus becomes positively certain, that the photograph obtained by Mrs. Lewis through Mrs. Stewart's mediumship, was not a photograph of the materialized spirit she had seen at the seances; and it is equally certain that it was a photograph of an engraving copied after the original head of Christ as painted by Da Vinci."

These points being determined, what are the legitimate conclusions to be drawn from the facts? We claim the following:

First, that it was not the spirit of Jesus Christ that appeared at the seances of Mrs. Stewart purporting to be that worshipped being.

Second, that it was a spirit picture who assumed that character to mislead and deceive those to whom he appeared.

Third, that he did not stand for the photograph that he promised to give Mrs. Lewis; but managed in some way to produce the spurious or supposed spirit photograph.

Fourth, that his design in thus deceiving, was to injure, and not to help the cause of Spiritualism; and therefore that he was an enemy and not a friend of that cause.

Fifth, that Mrs. Stewart is in no manner responsible for this spirit attempt at deception, she being wholly unaware of the nature of the influences that were using her to effect their deceptions.

Sixth, that it is very evident that the Jesuit spirits—those who claim to be the sole and only authorized representatives of Jesus Christ are still at their work of opposing truth, as it is made manifest through the phenomenal facts of Spiritualism.

We but feebly express our astonishment when we say that we cannot conceive of the delusion that such a manifest attempt at spirit deception, has wrought in the minds of such men as Messrs. Pence, Hook, Connor, Judge Lawrence, Dr. Buchanan, Dr. Peebles, Mr. Miller, and other intelligent and prominent Spiritualists. That sensitive and highly emotional women, like Mrs. Lewis, Mrs. Kline, Miss Jennie Leys and others, who are carried away with the infatuation that they are the most exalted of their sex, each having been made the chosen medium of the imaginary Jesus, is natural, and nothing less should be expected. The thing in order, at this time, for those to do who claim that Jesus has come to earth for the second time, is to show that he ever came for the first time. We again reiterate that there is not a particle of authentic history that shows that any such being or person ever was on this earth; while on the contrary there are thousands of volumes of concurring authenticated facts, all going to show that there is nothing purely original connected with the stories concerning Jesus Christ,



and that was not borrowed from the, so-called, heathen world, ages anterior to the time attributed as the period of his mundane existence.

Gentlemen, if any of you have any knowledge upon either of those points, that will show to the contrary, bring it forward: MIND AND MATTER is at your service. It is truth, the whole truth, and nothing but the truth we want, or will be satisfied with. The tricks of Jesuit spirits will serve no other purpose than to humiliate those who have not the good sense to test their would-be deceivers. Spiritualists, let it be your especial business, when spirits come claiming to be entitled to your especial veneration, to demand of them some evidence that they are what they claim to be. Remember, that ever since Christianity had its inception as a religion, pious frauds to propagate it, have been in vogue with the Christian priesthood; and as the Christian priesthood in spirit life are engaged in the same business of enslaving the minds and consciences of men that they were when here, pious Christian spirit frauds will be practiced wherever they can do it. Be therefore vigilant, sleeplessly vigilant, if you do not want to be deceived by such spirit deceptions. In nothing is the motto "Eternal vigilance is the price of liberty" more in place than in Modern Spiritualism. Its enemies are legion, both on earth and in spirit life.

For the present we close, insisting that Jesus Christ has not come to the earth a second time; and that those who, for any reason believe he has, are simply self-deluded and doing the work of the spirit enemies of truth.

#### UNANSWERABLE TESTIMONY TO THE MEDIUMSHIP AND HONESTY OF ALFRED JAMES.

We are indebted to Miller's *Psychometric Circular* for the following testimony in behalf of Alfred James, which, being the testimony of the special Philadelphia correspondent of the *Religio-Philosophical Journal*, must shut the mouths of his Bundyite accusers, who deny his honesty and mediumship. Mr. Miller says:

"Never was any of our misrepresented, persecuted and misunderstood mediums more completely and triumphantly vindicated than is Mr. Alfred James, in a communication from Mr. James A. Hoover, the Philadelphia correspondent of the *Religio-Philosophical Journal*. We copy from that journal, of January 11, 1879, all of Mr. Hoover's communication relating to Mr. James, who is pronounced 'the first materializing medium who submitted to test conditions in that city.' [This is not the fact, Mr. and Mrs. Holmes and Mrs. Bliss having done so long before Mr. James did.—Ed.] The italics in Mr. Hoover's communication are ours.

"Albert [Alfred] James, however, has taken us all back by challenging test conditions. I have known Mr. James for years, and always regarded him as an honest, straight-forward man, and when these materializing phases suddenly came upon him, I attended three of his seances; the light was so strong, and figures came out so promptly, and some of them looked like James rigged up, that I must confess I came away doubting. This opinion was entertained by many who attended his materializations. Mr. James expressed his willingness to give test conditions. 'Bro. Champion, President of the First Association, on the evening of December 11, invited Mr. James to his parlors, 300 South Tenth street. Thirty or forty of the mainstay of the First Association were invited to be present. A committee of five were appointed, who escorted Mr. James to an upper chamber, divested him of everything white upon his person, put on him dark stockings, dark pantaloons and a red flannel shirt. With this habit on him James entered a cabinet that had been placed in the front parlor in the afternoon, under the direct supervision of Mr. Champion. 'After about fifteen minutes of very harmonious singing, the curtain of the cabinet was withdrawn, and there stood a figure, dressed in beautiful white, with a white turban on his head. A little more singing, and another figure appeared, but not so well developed as the first one. We felt like saying glory to God, for our doubts were removed, and the honor and honesty of Albert James, as a materializing medium, was fully established. As I was not one of the committee, I do not wish to anticipate them further. They will in due time, no doubt, give their report favorable to Mr. James, who can rest contented for a while as the first materializing medium who submitted to test conditions in this city.'"

Such was the testimony of John Hoover, who attended the seance in the interest of the *R. P. Journal*, of which he was the special correspondent. It was published in the *Journal* without a question as to its correctness. On the 2d of January following, Mr. James went to Brooklyn, N. Y., and gave a materializing seance in a public hall, in the presence of thirty or more persons, under precisely the same test conditions as those specified, with the following result, as testified to by S. B. Nichols, President of the Brooklyn Bundyite Fraternity. Mr. Nichols, in a letter to ourself, said:

"On Thursday evening, January 2d, 1879, Alfred James accompanied by his factotum or confederate, John Oakley, held a seance for materialization in the upper hall, 398 Fulton Street, Brooklyn. Some thirty persons were present, invited there by C. R. Miller, Esq. It was stated before the seance commenced, that Mr. James would place himself under test conditions. Mr. Miller appointed as a committee to examine the medium, Wm. R. Tice, Esq., Ex-Judge Wm. Coit and Father Beeson. As they went into an adjoining room, they were told by confederate Oakley, that they must not touch the medium or his clothing. He stripped to the skin, and proceeded to dress himself again. The committee on their return reported that they had seen nothing out of the way. Mr. Tice of the committee said the bottom of the medium's pants appeared stuffed, where stiffening is sometimes used. The cabinet was made from material furnished by the janitor, and was examined before and after the seance, and nothing found in it. A few minutes after the medium went into the cabinet, a form appeared, which Oakley said was an Oriental

prince. Six other forms appeared and came out, all resembling in shape and form and size, the medium; all dressed in white, with one exception, one was clothed in dark materials. One of them Oakley said, was the spirit of a Grecian princess. The last form that appeared was what Oakley called 'Claudius,' a Roman gladiator. This spirit went through the farce of striking the door of the room, and went back into the cabinet. 'Wild Cat,' or James said, from the cabinet, that 'Claudius' would lift the heaviest man in the room, if a chair was placed between the circle and the cabinet. Mr. Reeves, who weighed 220 pounds, sat in the chair, and what was claimed as the spirit of Claudius, tipped or nearly lifted Mr. Reeves off the floor. Mr. Reeves said at the close of the circle, that he believed that it was James who done the lifting. The room was very dimly lighted, and no one in the circle could see all the faces of the appearances, so as to distinguish face and looks. If the examination had been thorough, materializing of clothing had apparently taken place."

Such was the report sent us by S. B. Nichols, of a positively test seance, given by Alfred James, under the most unfavorable circumstances. Mr. Nichols with William R. Tice, Thomas S. Tice, and other persons, calling themselves Spiritualists, in Brooklyn, conspired together to destroy that positive demonstration of the wonderful endowments of Mr. James as a materializing medium. As a matter of course he made his account of what occurred at that strictly test seance, as unfavorable as possible.

Let us test the value of the testimony of this enemy of Mr. James both against and in his favor. He confesses that Mr. James expressed his wish to be tested. He admits that a committee was appointed to apply such tests as they deemed would preclude deception. He admits that Wm. R. Tice, another enemy of Mr. James, was on the committee—he admits that Mr. James stripped himself to the skin, and submitted all his garments to the inspection of his enemy, Wm. R. Tice and his co-committee men—he admits that the searching or testing committee, reported they had seen nothing out of the way while examining the clothing and person of the medium—he admits that Mr. James was a stranger in that hall—he admits that the janitor of the hall, who, it is not pretended was a confederate of Mr. James, constructed the cabinet—he admits that the cabinet was examined both before and after the seance—and nothing found in it. He admits that seven forms appeared, male and female, no two of whom were dressed alike, except that the garments of six of them were white—he admits that one of them was dressed in dark clothing—he does not pretend that any of the forms that appeared wore clothing having the least resemblance to the garments of the medium—he admits that one of the forms that appeared nearly lifted a man weighing 220 pounds while seated on a chair, a feat far beyond the power of the medium—and all this occurred under circumstances entirely beyond the power of the medium to accomplish.

To discredit and throw doubt upon the reality of those admitted facts, Mr. Nichols tells an absolute falsehood. We allude to his allegation that "Mr. Tice, of the committee, said the bottom of the medium's pants appeared stuffed, where stiffening is sometimes used." That was false, as the previous sentence of Mr. Nichols's statement shows, for he says: "The committee on their return reported that they had seen nothing out of the way." If Mr. Tice allowed that committee to so report, or, as we are informed, himself made that report, he certainly did not say that the "medium's pants appeared stuffed." To have acted in that manner, would have been unpardonable stultification on the part of Mr. Tice. Mean and dishonest as he proved himself to be, afterwards, towards the medium, he said nothing of the kind before, during, or after the seance on that evening. Had he done so the question could have been settled in a moment by examining the bottoms of the pretendedly suspected pants. It is admitted by both Nichols and Tice that unless the white dresses and colored dress which clothed the seven forms that appeared at that seance, were concealed in the bottoms of the legs of his pants that they were actual materializations; and it is too absurd to suppose that there could be any concealment of such an array of garments, in the worst than absurd way suggested. The medium had nothing white about him. Thus out of the mouth of his Brooklyn Bundyite enemies Alfred James has been demonstrated to be an honest and genuine medium, and this under the most unfavorable circumstances.

Is it not about time for his dishonest and untruthful accusers to consult their own interests by ceasing to repeat their falsehoods concerning him, after they have been proven by their own record to have been guilty of all the dishonesty and untruthfulness which they sought to fasten upon Mr. James?

We think so, and so do tens of thousands of the truest friends of Spiritualism in this broad land.

Mr. James has faced his accusers and appeals to his country for justice against them. May truth and right prevail, in the premises, as we have confidence it will. Mr. James has brought suit against Wm. R. Tice, demanding ample damages for the wrong that the latter has done to him; and unless justice is departed from the judicial tribunals of the land, a lesson will be taught the slanderers and persecutors of spiritual mediums that will make an end of that mean and contemptible business.

The spirit guides of Mr. James have issued their mandate to his untruthful enemies—

"Thus far you may go, but no further." They are determined to demonstrate that spiritual mediums have rights that must be respected even by the retired Brooklyn jewelers, and their Brooklyn Bundyite confederates, Bowen Nichols and company. Better call a halt, gentlemen, or you will get hurt, and that will be very bad for Bundyism. That movement needs just at this time all the help it can get, and cannot afford to waste its time in picking up its fallen followers. Gentlemen, we charge you nothing for this charitable advice.

#### THE MEDIUM'S REST ENTERPRISE.

We intended last week to have called the special attention of our readers to the spirit enterprise in which Mrs. Dr. A. E. Cutter is enlisted, and which was so clearly set forth in these columns, two weeks ago, through the able pen of Mrs. B. B. Hill. We know, as few can know, the great need that exists, not only for one such institution as she proposes to found on Wickett's Island, but also the need of many such institutions in every section of this vast country. Spiritualism has attained a point in the great march of human progress which places it in the vanguard of the hosts sent out by supernal wisdom to redeem enthralled humanity. Occupying as it does, at this early period of its mighty operations, the very citadel of the antagonizing movements, it has become a necessity, if that commanding point is to be retained, that it shall be fortified in every possible way, against all attempts of the enemy to recapture it.

What is that point, so important to the success of Modern Spiritualism and the redemption of humanity? It is nothing less than the positive demonstration of the fact that what is called death does not terminate the probation of individual man, but that after, as before, that heretofore misunderstood change of man's existence, it is the privilege and duty of the disincarnated spirit to labor for the good of all, and thus earn the highest reward of human effort—eternal and perfect happiness.

Heretofore, in all ages of the past, mankind have accepted the erroneous and ruinous teaching, that man's happiness lies within the keeping of other men, who arrogate to themselves the prerogatives of the Divine Intelligence and the Divine power, wholly ignorant of the great fundamental fact of Modern Spiritualism, to wit: that man's happiness depends alone on his own deservings.

It is a fact that no observant or well informed Spiritualist will deny, that the earth is surrounded by myriads of spirits, who, through countless ages, have been thronging to the spirit life, in utter ignorance of the great truth in question; and whose only chance of happiness has been confined to their ability to get back to earth, to continue the enjoyment of the sensual and groveling practices of their earthly lives. An inconceivably vast number have passed to spirit life, so bound in the chains of religious bigotry and sectarian prejudice that, not knowing what better to do, they cast back upon the earth the baleful psychological influences which hold millions of earth's people in abject slavery to superstition and so-called religious observances, that preclude all chance of spiritual growth and unfoldment.

Owing to the natural law governing the spirit life, these baleful spirit surroundings pervade the earth's atmosphere, and render it most difficult and too often impossible for pure, free, wise and beneficent spirits to penetrate the dense spiritual condition, thus created, to reach either these ignorant spirits or their equally ignorant fellow-beings in the mortal life. Through the help of mortals, known as *media*, this dark cloud of spirit ignorance has been rifted, and the sunlight from the great orb of the wisdom sphere of spirit development has here and there found its way to us. It has struck the mundane plane of mortal life, and has been reflected back upon the dark cloud of spirit ignorance and selfishness, until today many of the mightiest and most influential spirits, once in darkness, have taken up the work of redeeming those who had been led astray by their mortal teachings.

This grand point has been reached through the isolated efforts of a comparatively few persons on the mundane plane, who have been led and assisted by the co-operating spirit forces that gave them all their power for good. Some of these beneficent, skilled and earnest spirit workers have determined that the time has come when a systematized, organized effort shall be made to demonstrate the great spiritual need of the hour. They have wisely, as we know, chosen as their special mundane agent Mrs. Dr. A. E. Cutter, whose great benevolence, high spiritual development, indomitable energy, unwavering trust, marked ability, and unequalled experience in the department of education and reform, to which she has been called by her spirit guides, pre-eminently fit her for initiating the greatest educational and sanitary enterprise that was every projected.

Spiritualists, think of it! You now have the chance—a chance that may not soon come again—to assist in founding a school, cure and home, where weak, weary, sick, sorrowing and suffering spirits and mediums may come to obtain balm for all their ills, and that true "spirit that giveth life," and health and strength to all who need it.

Spiritualists, think of it! And not only think of it, but act upon the thought. A school where spirits may be taught how to return to earth, not

to curse mortals and add to their own burdens, but to bless them and elevate themselves. This is the great educational need of the hour, and Mrs. Dr. Cutter—God bless her noble, generous, brave and benevolent soul!—has planted the banner of the spirit world on Wickett's Island. Friends of truth! Friends of humanity! go to the support of that humble, trusting, glorious pioneer, and prove to the world that Modern Spiritualism has melted away the flinty obstructions of selfishness and indifference which have, too long, been allowed to block the way of true spiritual growth and progress. It is an old but true proverb, "and as Spiritualists claim, and justly too, to know much as to human needs, through their spiritual experiences, the duty is all the more incumbent upon them to see that those needs are met.

Whether you go forward to the help of Mrs. Cutter or not, she will not falter, but do what she can to aid her spirit guides to demonstrate to the world the wisdom and utility of the undertaking they have imposed upon her; but on you will largely devolve the responsibility, if for want of adequate support, they and she shall fail in their transcendently important initiatory attempt to meet the greatest need of the time.

Mrs. Dr. Cutter is a grand medium, and a perfect magazine of magnetic force and influence. She is a thoroughly educated woman, and especially in the various branches of medical science. It would seem, from the letter of our friend, Amos C. Billings, of Waukesha, Wis., in another column, that Mrs. Cutter was even in her early girlhood distinguished for her active and practical benevolence. In her presence we could not but feel that we were again a youth, and beholding the face, beaming with every kindly and sympathetic emotion, that distinguished our dearly revered mother.

Mrs. Dr. Cutter is every way worthy of your cordial co-operation in the grand work she has taken in hand. We hope she will soon have her plans matured so as to explain fully to those who are willing to help her in her most meritorious undertaking, the manner in which they can render her the most efficient aid. Anything we can do, we cheerfully pledge Mrs. Cutter, shall be done to help her, and we hope to be able to do much. Friends, one and all, join in the work, for such a chance to bless your fellow-beings, has come but seldom. Come forward with much, or come forward with little, as you feel you can, and share in the reward and honor of helping to set in motion a movement that will only end, when fairly started, with the universal spiritual redemption of the human race.

#### Verification of Spirit Message.

EAST CLARIDON, OHIO, Jan. 6, 1881.

Editor Mind and Matter:

I see in looking over my papers a communication in one of last August numbers, from Horace Hotchkiss, of Troy, Ohio. Troy is our adjoining town, and the communication is a correct statement of his life here. He came into the township in 1853, and was an ardent Methodist all his life, and respected by all who knew him. He passed to spirit life October 15th, 1879, aged 70 years.

Yours for the truth,  
J. C. FLETCHER.

#### PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2 1/2 P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

SPIRITUAL CIRCLE every Sunday afternoon at 2:30 o'clock, at Hall N. E. Cor. Ninth and Spring Garden Streets. Public cordially invited free. Dr. J. H. Rhodes, Conductor.

#### PHILADELPHIA MEDIUMS.

JAMES A. BLISS, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoon from 1 to 6 o'clock, at Room 9, 713 Sanson Street. Short consultation free. Treatments and sittings \$1.00. Developing Circle every Monday evening at 8 o'clock at his residence No. 1620 South Thirteenth Street. Admission 25 cents.

MRS. JAMES A. BLISS, Materializing medium, will, until further notice, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1620 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Loomis, Trance and Healing Medium, Diagnosis of case from lock of patient's hair by mail 50 cents. Medicines prepared when desired. Three (3) questions on business answered by mail 35 cents. Mrs. Loomis, 1312 Mt Vernon Street, Philadelphia, Penna.

Mr. W. H. Shriver, Will hold developing, test, and physical seances weekly on Monday and Thursday evenings at Mrs. George's residence, 678 North Eleventh Street.

Mrs. Thilie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. S. Powell, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at No. 258 North Ninth Street. Test Circle every Wednesday evening at 1020 South Thirteenth Street. Admission 15 cents.

Mrs. Hochlock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

Dr. Roxilana T. Rex, Healing and Test Medium, 416 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-ct. stamps. Developing circle Tuesday evenings.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings. Also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m., No. 1231 North Fifth street, Phila.

Alfred James, Trance, Clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Bear of 1229 Vine street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2122 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Hills-worth Street.



those who do not improve such chances remain in poverty. We want many men, women, boys and girls to work for us right in their own localities. The business we pay more than ten times ordinary wages. We furnish expensive outfit and all that you need, free. No one who engages fails to make money very rapidly. You can devote your whole time to the work, or only your spare moments. Full information and all is needed sent free. Address **STERN & Co., Portland, Maine.**



## STAND OUT OF MY SUNSHINE!

"Stand out of my sunshine!" the cynic replied,  
When the great Alexander inquired  
What he might be able to do to relieve  
One in poverty's vestments attired.  
Sunshine and pure air are God's gifts to all men,  
Which no man has a right to withhold,  
Though he may in charity offer to give  
In their stead the things purchased with gold.

The poor washerwoman who lives in a tub,  
With scarce even a bowl of her own,  
Is shut from life's sunshine and offered instead  
The poor pickings from charity's bone.  
Stand out of her sunshine! ye giants of power,  
Who now shadow the earth with your form!  
If you'll leave her free to receive God's free gifts,  
She'll shelter herself from life's storms.

Earth's toilers crawl into their tub-like retreats,  
When each weary day's labor is done,  
With shadows thrown over their hearts and their homes  
By the favored who bask in the sun.  
Stand out of their sunshine! ye hoarders of wealth,  
If ye would not the lion arouse,  
You'll find it much cheaper to yield native rights  
Than to keep iron cages to house.

We'll soon have abundance of sunshine for all,  
If we'll stand out of each other's light,  
And work with a will for a national way,  
Where the forces of all may unite.  
Stand out of the sunshine of weak and oppressed,  
Who are needing its life-giving aid;  
And when at noontide ye'll be seeking for rest,  
They'll share with you the coveted shade.

EXCELSIOR.

On the mountain, near Bushkill, Pike Co., Pa., Aug. 29, 1890.

## SHAKERISM vs. SPIRITUALISM.

BY JULIA H. JOHNSON.

BRO. ROBERTS:—I feel impressed to write you to-day, and without any definite knowledge of what I am to say further than this, that I have full faith in your mission, which will yet prove to the satisfaction of all parties to be a very important one—that of squelching fraud and uplifting truth, to the high pedestal upon which she belongs, and on which she for evermore should rest undisturbed by her enemies, both in and out of the mortal form. Go on good brother, and heaven help you to the end. I am a friend to the cause of truth, love, justice and liberty, and therefore to the cause of Spiritualism—yet I am daily dragged down in mind, because of my tardiness in obeying the voice of intuition. I have, heretofore, promised myself, over and over again, that I would more carefully observe in future. I have suffered untold agonies in my life of religious bondage, and in breaking the bands, I had to exercise every bit of the will power I was in possession of, and then could not have managed it had it not been for a little force work on the part of my leaders.

Years ago, my heart was fully engaged in the Shaker life and discipline, and I enjoyed the satisfaction of feeling myself a true and sincere member of the institution; but since becoming more individually and rationally developed, the way has been very hard. My highest convictions of faith and reason led me one way, and Shaker theology another. Almost every turn I took, and everything I laid my hand to, in the light of free and uncontrolled action, was contrary to regular family order, until my life was anything but pleasantly spent.

When I took it into my head to correspond with outsiders, with a view to investigate for myself, other manners of life and thought, and knowing it would not be endorsed as right, by those who were my leaders, I sent my letters out on the sly. This was a constant source of discomfort, for I was often rebuked, (when found out) and besides despised myself for not having the strength of mind to step forth at once into a position where I could be my own ruler and law giver. To use a well worn expression, it was, "damned if you do and damned if you don't," everything seemed against order, and nearly everything I felt to be right for myself, seemed to others quite out of character.

I am glad now that my way was so hedged up, and grievously obstructed, that I could not get on another step in the old track, for the end had come, and my soul was ripe and ready for another development, which could not be accomplished within the walls of Shakerdom. Community life is not favorable to individual growth and action, at least in the manner it is carried on by that deluded peculiar people the Shakers. I do not like to write thus.

Individuals cannot always live out their convictions of truth and progress for themselves, and retain the Elders union. I am going to tell you a bit of my experience under a sense of duty. In 1874, I was impressed to go out into the broad field of labor—giving up the old home and loves that were dearer than life, for the purpose of doing a nobler and better work than was possible under the restraint of a narrow, one-sided religion like our own. I opened my "gift" to the leaders, but there was no liberty for me to go, trusting in my own powers or that of the angels. I must subject myself "to the established regulations, if I expected to prosper, etc." I wanted to come here first, and go thence to Philadelphia, where I felt the centre of Spiritualism to be. I felt there were those among the Shakers who did not belong there, and that I was one of them. Moreover my spiritual affections were placed upon a mortal man in our midst, whose magnetism was so strong I could not resist or help loving him, which, as I had not the liberty of enjoying, only made trouble for me, and I thought the only means of breaking the "spell" was to take myself out of his sight.

He was a pure and good man, and the most prominent leader in the society. The people as a body loved and made an idol of him. My affection for him was termed earthly and therefore wrong. His presence always made me very happy, and he dealt with me under all circumstances very gently. He said I was a medium, and such people were always restless. I told him many of my new ideas and convictions of faith, and he seemed to understand me better than any other one. He was true to the cause of Shakerism, yet knew that all could not think and act alike. I should not mention this, only that my later experiences are enlinked with the tender memories of this good man, whom one year ago I bade good bye to, under the most peculiar circumstances—so much so that it might as well be called spiritual martyrdom.

Were I to detail the story, you would say that the Shakers were obsessed by the spirits of Jesuits, and I believe that I have been, for the last few years especially; and that this was the reason I could not sooner obey my angel guides, and depart from thence. Were I to write my experiences in full, they would make a volume which you could not read in one day, and every word would be true.

If there is an editor in the land who will print them, I will do so, (write I mean), and be glad of the chance, as it would be accomplishing the work which, for a long time, I have felt would be right.

The time I speak of as wanting to go my own way, and in union with the leaders, that I might return when my mission was filled, was the right time, and I should have escaped much mental suffering, as well as physical, could my friends have seen as I did. But they felt badly, and thought me partially insane. I was sick two days on my bed in consequence of opposing influences, (through mistaken friendship), and could not bear to be spoken to, even by my sister who was my junior by six years—very different in temperament—yet my first leader, in the order of the ministry. She felt very badly for me, and wanted to have me agree to go down East for a time amongst our own people, and thought it would be much better for me than outside society, as I desired only a pure life, etc. A pure life to me is a properly balanced scientific natural one, and I told them so, always from that hour.

Natural laws carried out, and Love, the first principle of existence to be the governing power, unmolested by human authority. I thought at that time, if the person of all others, whom I loved and revered, could only have stood by my side for a brief moment, taking my hand in his and laying his other on my brow, so filled with pain and fever, it would have healed me both in body and spirit; but he was not at my command, neither at home. Moreover, I had no liberty from Lebanon Authority, to counsel with him in any way. They told me I had no business to step over the threshold of his door—to keep away from him, etc.

Of course I wanted to keep the "Union" unbroken, and so consented to go amongst our own people. All parties were kind, and I had a pleasant time, but it was not the right sort of change—too much like the home discipline to do any permanent good. I tried to settle my mind to remain there at Enfield, N. H., but could not, and returned in seven months. While at Harvard, Mass., where I stopped a few days, I met a medium who had been but a short time among the Shakers there, who said to me at our first and only interview, "There is a spirit with you whom you used to know in the form, and love very much—her name seems like Bethiah or something of that sort." She says, "You have come pretty near turning away from the Shakers—very near it—but she does not want you to do so,"—says, "persevere in the good work begun, and remain with your friends, the Shakers. I told the medium it must be my school teacher, Desire Holt, one who had herself turned away at the age of 50, because she desired to be her own leader, etc. I did not tell her the information was true, but it was, you see, every word.

I met with many mediums while among the Eastern Shakers, those who were brought up in the Society. Sometime I will try and tell you of their sayings and doings, in part.

I was home sick, came back and staid until one year ago. The conditions have been varied, and my mind full of unrest. Love, though a good thing, and pleasant to realize, was my torment, as it were. My nervous system became often exhausted for the want of change and proper spiritual sustenance, and I was again seized with the idea of being healed, and at home. I told the Lebanon ministry that there was one among us who could restore me to health and happiness (with their union) by the laying on of hands. He had once told me that I needed sympathy and ought to have it, that as far as Lebanon ministry would permit, he would extend it, and no farther. He knew that I looked to him for all, and had it not been for Shaker discipline, all would have been right, without any violation of Shaker purity either. I was dying for the response of spiritual love and life.

I went over to Lebanon, told the ministry all my distresses and needs. They admitted there was healing in the power of love. Elder Giles said, even in the touch of a sympathetic hand, but the exercise of this law is dangerous, and we cannot admit of it in our midst. Said, that many among us in the different societies were being wrought upon similarly to myself. Said these "gifts" had always been in the Catholic church, but the priests kept them within bounds for themselves. They talked very kindly, and Eldress Polly Read was controlled, seized and showered upon me a flood of kisses and close embraces, until I said, "Who is the spirit, for surely it is not yourself?" She said, "You want love and must have it. It is Mother Ann and I love you," with much more to the same effect. I felt comforted. I went home feeling that the time would surely come for better things. Elder Giles said he understood the case, but I must be patient and wait. I told him I had waited five long years for nothing, and was disheartened. He said a certain class of people were always in advance four or five years, and must wait for the main body to catch up. I have heard him say that Shakers were not just right—that they had thought to bring Spiritualists all the way over to their manner of thinking, but would find, in the final event of things, that they would have to make some concession—coming part way themselves—meeting them on their own grounds, etc., if they expected any reinforcement from that quarter, which they have anticipated for many years. I heard another leader say, that all was not right, but the change must be gradual.

Brother Roberts, I have nearly finished. You may be weary with my lengthy scribble, but please give it a reading, and do what you think proper with it. I am willing the truth should be printed, and almost wish this had been written in right style for the press.

As I was speaking of the leaders, I will say a word more on the subject. A very prominent one at the Mount said, if he had his way he would tear up the whole institution and reorganize it on a new plan entirely. At another time he said, that spiritual sexual love or attraction was as much a law of our being as the physical, but it was very dangerous meddling with it. You see how it is. The Shakers are ignoring one of the highest and holiest of nature's laws in order to carry out their plans of community life.

Ten years ago I told them new societies would be established all over the land, and that I should let go the old and enter the new. So I shall; but my work at present is "single handed and alone."

The person I mentioned as being in sympathy with, (so many thought), was a healing medium, for a word even from his lips in times of distress, was like balm to the suffering. Some said if he died, the society would fail.

I was so honest in revealing my new thoughts and ideas on the subject of spiritual love and healing, that it worked for me finally much discomfort, and I was told by the Lebanon ministry, that my love for that man was of the "flesh." When I told them I had counselled with him sometimes, and it was always a relief, for he understood me,

they said, "you little thing, how dare you go to his room, he only looks down upon you, and he has no business to understand you." I then said, I cannot live in his presence and not be permitted to draw on his sympathies, so I will try and go to my brother in Illinois. They said "nay stay here and let him see that you can live it down, he feels kind toward you, and wants you to be a good sister." For the sake of my sister and friends, I remained six weeks longer, but was the same as if in hell. I started several times, but his presence would always stop me, although he would say, "Do as you feel is best for yourself. You have always thought it might make you crazy to leave home, however it may possibly be the very thing that is needed." When the hour came, I would not see him until the last moment, and then in the presence of my sister. I said, good bye, the end to my Shaker career has finally come, and I feel as though I must die; no one has seemed to understand me, etc. He said, "I think you are understood," and he wished me peace and prosperity, (in his soul, if he did not express it.) He has passed over the river a few months since, and so another Shaker idol is removed. I am glad. It makes one more link in the chain which unites me to the Quaker City. When I come there, I shall see this friend with many others, both male and female, and receive at their hands both the healing sympathy and full recognition of the truth of my mission outside. I cannot say when this will be, but something whispers me that the day is not far distant.

We must be fully developed here in order to reach the other side in a prepared condition to go up higher. Every possibility of the mortal man and woman should be wrought out in the most worthy manner, and experience enables us to say that we know, and can bear full testimony for the truth, for Spiritualism, for progress, under the guidance of angels, for mutual law, love and intuition. God speed the day when each sinful band shall be severed—when every soul shall be set free from the fetters of early erroneous religious training. I would gladly do more for the cause of truth and freedom, but my means are few and feeble, and I must be content with the little I can perform. God is good.

## Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

## CASH.

Am't previously acknowledged in MIND AND MATTER	\$41 25
Frank T. Ripley's share, December 5th.	9 49
Mr. N. W. Brown, Nederland, Colo.	1 00
Mrs. N. W. Brown, " "	1 00
Mrs. Mary E. Williams, Nederland, Colo.	1 00
G. Read, Washington, Ind.	1 00
M. E. Jaquith, Melford, N. H.	1 00
Spir. J. Emory Wilson, Washington, D. C.	1 00
Joseph Kinsey, Cincinnati, Ohio, (10 bricks)	1 00
Mrs. Jennie McKee, " "	1 00
Miss Nettie D. S. Williams, Cincinnati, Ohio.	1 00
Total Paid.	\$63 74

## PLEDGED.

Pledges previously acknowledged in MIND AND MATTER	\$202 00
Mrs. Sarah Dick, Cincinnati, Ohio.	5 00
Spirit, Leander R. Carver, " "	1 00
Thomas P. Hughes, " "	1 00
Elizabeth, " "	1 00
George E., " "	1 00
Charlie, " "	1 00
Benjamin L. Fagin, " "	1 00
Alice, " "	1 00
Generical, " "	1 00
Inez L., " "	1 00
Charles E. Kinsey, " "	1 00
Myra E., " "	1 00
Julia A., " "	1 00
George P., " "	1 00
Raphael W., " "	1 00
Bessie Dot, " "	1 00
Mrs. Nettie D. S. Williams, " "	1 00
Mrs. Jennie McKee, " "	1 00
Mrs. Mary L. Williams, " "	1 00
Robert Carver, " "	1 00
Joseph F. Tounoir, Point Consee, La.	2 00
S. Rohrer, Columbia, Colorado.	10 00
Dr. Walter S. Eldridge, (Professional Services), Lewistown, Maine.	5 00
James Cooper, M. D., Bellefontain, Ohio.	5 00
Total.	\$243 00

Mr. Geo. Rath, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

## A New Departure in Surgery.

The pound of flesh demanded by Shylock can now be secured without pain or loss of blood, and the symmetry of the parts restored without pain, heat or inflammation, during the process of healing as is evident from the following:

Mrs. Bennett, an old and highly respected resident of this city, (Toledo), the wife of C. K. Bennett, depot passenger agent at the Union depot, has for many years been afflicted with a hard, schirrhous tumor, on her side.

About a year ago it was lanced by her attending physician, when an open, malignant cancer was soon developed. On the 10th of October last, Dr. D. Noteman, of this city, (Toledo), was called to treat the case, which he pledged to do on the theory and principles he set forth. He fulfilled his promise to the letter, as the testimony of the parties fully corroborate. Mrs. Bennett says that she suffered slight pain a few moments during each operation. She took nothing but a little alcoholic stimulus to stupefy or allay pain, and suffered at no time any loss of blood.

There was no swelling, heat or pain, after the operation, or during the process of healing. She has improved in flesh and strength from the commencement of the treatment, and is now in better health—mental and physical—than she has been in ten years—or since this awful disease first made its appearance. Mr. Bennett says his wife has been afflicted with a Cancerous Tumor for 20 years, and has had the best medical skill he could procure, without benefit as far as the tumor was concerned. Dr. Noteman was highly recommended to them as an expert in this specialty, and after examining his references, they were satisfied that he could remove the tumor without the knife and the usual anesthetics, considered indispensable in such cases. Mr. Bennett also says: "I was present during each operation and dressing, and my wife has not suffered sufficient pain at any time to cause a groan, although a quarter of a pound of flesh was removed at a time, until a pound or more was disposed of." A cavity in her side was left, about the size of a tea-saucer, which is now filled in and healed so that scarcely a scar remains.

Dr. Noteman is a graduate of the Eclectic school. He claims to possess no secret remedy or medicines but what are known to all schools, but combines and applies remedies on entirely new principles, discovered and perfected from long experience in his favorite specialty.—Toledo Blade.

## Spirit Message from Samuel Bowles, Late Editor of the Springfield, Mass., "Republican," Through the Hand of Carrie E. S. Twing.

Editor of Mind and Matter:

I have some pleasant news to tell you. On Oct. 14, while Mrs. Twing was in this city engaged in writing messages for her numerous patrons; Mr. Bowles, known throughout the United States as one of the greatest journalists of his age, penned the following message.

As you will notice he desired to write a little pamphlet, and the medium consented to give an hour every morning, till he could complete it. It was finished in fifteen sittings and the manuscript is now in the hands of the printers.

The book treats of his entrance to spirit life; politics and political corruption; life's bills of sale, i. e., women who marry for wealth and position, and without love; the crime of hanging and its effects on the spirits; the crime of infanticide and its effects on infant spirits; Mr. Bowles' spirit home; the law of control; the spiritual congress; how to assist people in dying; how to develop mediums; the false religions of earth and their sad effect on believers when they enter spirit life; the effect of war and accidents on the spirit going out; what heaven really is; spirits homes; clothing, houses, food, etc.

The chapters are short, and the subjects are treated with clearness and good sense, just what one might expect from so great a journalist. I think the book will do a great missionary work through the country. Mr. Bowles expressed a desire, in addition to the usual channels of sale, to have it in the hands of every newsboy on railroad trains in the New England and Middle States. He hoped that it might reach every household where he was known. No more useful little work has come from the angel world for many years.

## MESSAGE.

Question. Would you like to write a book on what you have seen in spirit life?

Answer—Mr. Bowles. Yes, most certainly. I would like to write a clear, concise and decided statement of what has been my experience here. I can well understand the discussion and ridicule this would stir up, but in earth life I seldom faltered in doing any act I thought was right. And with the perfect knowledge that earth life is not a farce, beginning and ending there, I feel like saying to the whole world, that which even if they did not believe, would leave its impress and help them a little to cast off the fetters of creeds and show them that the eternal principle of life is really existent over here. I would also like to show the workers in the political field, that change of body does not take away the deep interest in the old Republic. I should like to demonstrate the fact, so far as I could, that the force of habit and education in earth life clings to us here. Imagine Senators and Congressmen dropping out of that field suddenly and turning in an instant to psalm singing and huzzanais. They would make very poor work of it. Not one of them, if taken over during this campaign but would have the same interest in the November results as though on the shores of time; while if Moody should come, he might enter right into the singing and the praise, and realize, in a measure, his idea of heaven. Why cannot people see that it is not the flesh that thinks, and that the thought principle has only changed bodies, yet is still the same.

What would be heaven for one is the poorest kind of a heaven for another. Therefore, those who praise and worship an unseen presence should feel more thankful to know that an eternal wisdom has in spirit as in earth life made all things with thoughtfulness of the variety that different souls would require to help fill the measure of their happiness. The Divine shines out in this and shows that not one of the most inferior of earth's children, but will fill his niche here, and have time and help to grow. The true idea and whole aim of this higher life is everlasting growth. And here, where there is no struggle for gold, where all wants are most bountifully supplied; the soul is not laden with earth cares, save as it sees the loved ones suffer there.

Therefore, progression out of the fogs that have depressed earth life can be and is, with most people rapid. So now, my brother, though as a literary work, my little effort may not stand high, yet if I can through it be the means of making one man think of the absurdity of beliefs that make God inferior to an earthly parent, I shall feel repaid. The world may scoff the church, may say it is of evil this comes; still, if I feel I have sowed one seed to make mankind, in their rapid strides toward this mystery of death that ends in life, stop and think and raise up their cry for purer fountains from which to drink, I shall be satisfied, and thus by this little effort add a sequel to the old life.

SAMUEL BOWLES.

## Reply to Friend Thompson.

You say you are unable to see wherein I have made any new discovery; that I have only changed the title of old and familiar things, using birth for evolution and father and mother for the positive and negative forces of nature, etc. I had supposed that birth was necessary to evolution, and the sexes had their source in the positive and negative elements of which all forms are combinations, and that the different conditions of being to which you refer, were subject to the same organic law, and have yet to learn that I was mistaken. If you admit that worlds are subject to the same law of production and reproduction that we are, so far we agree. But if I understand you, the ground of difference between us lies deeper than this. You believe that the powers that govern are independent of the governed, I that they are derived from the governed; you that the sexes are distinct entities, I that they are interchanging relations; you in an all father, I that all fathers have been mothers, and will be again, and so on to the end of the chapter, if you can find any end. We agree on the law by which all problems connected with existence are solved—action balanced by reaction. When you leave this law for a monarchy or spiritual oligarchy, we part company. If you can give stronger evidence for this law than I can for the one you have left, I am your convert. Will you be equally liberal? If so, I await your evidence. Yours truly,

J. TINNEY.

Westfield, N. Y.

## Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,

No. 2, Rear of 1229 Vine St., Philada., Pa.